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TRUTH AND PEACE.

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**The Episcopal Recorder:**

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## Poetry.

*For the Episcopal Recorder.*

"THE BLESSING OF THE LORD, IT MAKETH RICH, AND HE ADDETH NO SORROW WITH IT."—*Prov. x. 22.*

What can the blessing of the Lord impart,
Sought with such earnestness of voice and heart?
It can pour sweetness in the meanest cup
That sorrowing poverty o'er lifted up
To quench its cravings,—(0) the draught shall seem
Pleasant and soothing as a happy dream.
Though sometimes God's redeemed and loved may be
In abject penury,—His loving eye
Watches o'er them as o'er the little bird
Whose grateful song the forest's heart hath stirred.
Day by day food is given;—from the morrow,
No useless cause of added grief they borrow;
But seeing everywhere their Father's works,
Where'er an insect sports or blossom lurks,
Viewing His ever ceaseless care for those,
They look to Him in hope through want and woes.
Has not the little bee a draught so sweet*
From the bright flower that springs beneath our feet,
As the tall stag, through acres free to stray
From the broad river rushing on its way?
Canst thou not slake thy burning thirst as well
From a full vase, as where clear waters swell
O'er marble basins, at whose sculptured brink,
With golden chalice wealth may stoop to drink?
Have thou contentment only, and thou'lt be,
With but thine herbs and brook, more rich then he,
Who poineth 'and his luxury and pride,
For some poor trifle to his grasp denied.

*Philadelphia.* E. S. R.

* Jeremy Taylor.

*Selected for the Episcopal Recorder.*

"FEAR NOT."

"*Fear not—I have the keys of the grave and death.*"

Oh! cling not, trembler, to life's fragile bark,
It fills—a soon must sink!
Look not below, whence all is chill and dark;
'Tis agony to think
Of that wild waste. But look! oh, look above!
And see the outstretched arms of love!

Cling not to this poor life. Unlock thy clasp
Of floating, vapoury air:
The world receding, soon will mock thy grasp;
But let the wings of prayer
Take heaven's own blessed breeze and upward flee
And life from God shall enter thee.

Oh! fear not Him who walks the stormy wave;
'Tis not a spectre, but the Lord'
Trust thou to Him who overcame the grave,
Who holds in captive ward
The powers of death. Heed not the monster grim.
Nor fear to go through death to Him.

Look not so fondly back on this false earth;
Let hope not linger here:
Say would the worm forego its second birth,
Or the transition fear,
That gives it wings to fly a world unknown,
Although it wakes and mounts alone?

But thou art not alone; on either side
The portal, friends stand guard;
And the kind spirits wait, thy course to guide.
Why, why should it be hard
To trust our Maker with the soul He gave,
Or Him who died, that soul to save?

Into His hands commit the trembling spirit.
Who gave His life for thine;
Guilty, in all thy trust upon His merit;
To Him thy heart resign.
Oh! give Him love for love, and sweetly fall
Into His hands who is thy all! CONDER.

*For the Episcopal Recorder.*

FAMILY PRAYERS.

SATURDAY MORNING.

Blessed Lord, who hast caused all thy holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Unto thee, O God, do we give thanks: yea, unto thee will we give thanks, because thy name also is so high, and that do thy wondrous works declare. We beseech thee, gracious God, to hear us mercifully at this time; pardon our manifold sinfulness, and supply our manifold wants. Write the law of thankfulness upon our hearts for the experience we have already had of thy goodness, and kindly go on to be nigh unto us in all that we call upon thee for. Wash away the sins of the last night, and those of this day hitherto: who can tell how oft he offendeth? none but thou that knowest all things. O cleanse thou us from our secret faults, and from our original depravity, the source of all; may we be justified fully, freely, and finally, by thy grace, through the redemption that is in Jesus, and sanctified by the renewing efficacy of thy blessed Spirit. Bless us in this our private waiting upon thee; we are gathered together in thy name, at the footstool of thy grace; Lord Jesus, be in the midst of us, and give unto us a comfortable view of our interest in thy precious merits. Thy righteousness, blood-shedding, and intercession, are the altar which sanctifies every sacrifice of prayer and praise which we offer up. Thou makest both the persons and the performances of thy people acceptable to the Father; mingle our addresses with the incense of thy intercession, and then they will go up as a memorial before God. O thou risen and ascended Saviour, may our hearts and affections tend upwards to thy throne in heaven, that by faith in thy adorable person and infinite merits, and by the exercise of continual obedience and deadness to the world, we may safely hope to be with thee, where thou art, there to behold thy glory. O thou uncreated majesty, we acknowledge that all the blessings of a spiritual and temporal cast, that we have received, from our existence to this day, are of thy free and unmerited goodness; were the distributions of thy favour to be regulated by our deservings, they would soon be withdrawn. Therefore, not unto us, O Lord, not unto us, but unto thy name be the praise and the glory ascribed. Hear us, O God of salvation, and do more for us than we are able to ask or think, for the sake of thy Son, our Redeemer; to whom, with Thee and the Holy Ghost, three co-equal persons, in the unity of one Godhead, be ascribed all glory and adoration, by the Church above and the Church below, forever and ever.—*Amen.*

FAMILY READINGS

"*So teach us to number our days, that we may apply our hearts unto wisdom.*" (Psalm xc. 12.)

Surely if some angel, hitherto a stranger to our world, were for the first time to land upon these shores, he would scarcely believe the possibility of such inconsistencies as he would find. He would hear the history of our race,—how we were formed in God's image; how we fell from God; and how He so pitied us, amidst our ruins, that He sent His most blessed Son to save us. He would be told, moreover, that this world is but our passage to another; that we are destined to live in bliss or misery for ever; that we are liable at every moment to be called into that unchangeable condition; and that upon our conduct here, depends our everlasting destiny. When he compared all the with the lives which the most of us are leading, and the interests they are pursuing, he would not bring a railing accusation against them, but would centre his mam charge in one emphatic point, namely, that they are a *thoughtless* race. Yes, it is for want of thought that such men pursue the phantoms which beguile them. It is not for want of exercising their intellectual powers, and putting them to their utmost stretch; for this they do, and often overdo. But this is not what I mean by thought. I mean a calm review of what we are, in our higher relations, and as it respects our endless prospects. I mean a calculation, not of what does not concern us, but of what *does* concern us, and that intimately. This I call thought; but, whatever it be called, I mean thereby that sober seriousness of the soul, when dreams are dissipated, and realities rise before it; when, like the prodigal, the wandering spirit comes to itself, and its scattered powers return to their centre and their home. When this calm arrives, we are not far from the kingdom of God. No mere natural process, no energies or resolutions of our own, can produce this peace. This subsidence into deep interior reflection is as unknown to many whose master minds can run with ease through all the labyrinths of science, or whose commanding talents can rule the destinies of nations,—this simplicity of still thought is as unknown to them, as is the unseen heaven of which that sabbath of the soul is both the faithful image and the opening dawn. Such thought is not so much an intellectual as a moral thing. It is "not of ourselves; it is the gift of God." It is the first quickening of immortal life within us. It is the commencement of the new creature, when the Spirit of God moves upon the face of the waters. This then is the subject of that prayer which Moses, the writer of this Psalm, here offers up. It is a petition for the wisdom which is from above. It is in exact keeping with the devout aspiration of his own Divine song (Deut. xxxii. 29), "O that they were wise, that they understood this, that they would consider their latter end!"

"*So* teach us," says he, "to number our days, that we may apply our hearts unto wisdom." There may be a most accurate estimate, and practical calculation, of the shortness and uncertainty of life, which, strange to say, leave us as indifferent to eternity as if there were no world but this. In the way of business, if, for instance, a man has an annuity to purchase, he may know, and take pains to make others believe, that he has, in all fair probability, but a few years to continue here. He can also use the strictest precaution lest any flaws or irregularities should invalidate his will; which will, be it observed, can only take effect when the testator dies, or, in other words, when he is himself in eternity. Such a one does number his days, and remember that he must die, and still so carry this earth into his calculations as wholly to shut out the concerns and prospects of his soul. What the Psalmist prayed for, and what we should pray for, is a heart-affecting and spirit-stirring sense that life is wearing fast away, and that we must shortly die; such a sense as may draw forth from the depths within us the following solemn reflections: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold thou hast made my days as an hand-breadth; and mine age is as nothing before thee: verily every man at his best estate is altogether vanity." (Psalm xxxix. 4, 5.) Let us continually remember that we are every moment in progress to the grave. We are like travellers aboard some vessel, or seated in some vehicle, which, whether we sleep or wake, whether we think of it or not, is still steadily making way, and hurrying us to our journey's end. Whether we eat or drink, however occupied or employed, in weal or in woe, in sunshine or in cloud, on we are going, and the distance between us and death is shortening. Thus it seems as if the great business of life were to die. Is it not then our wisdom to think of it, and to prepare?

Nor let it be said, that thus to consider our latter end, however wise and needful, must cast a veil of melancholy over the whole of life. Far from it. If we lay hold of the mercies which are freely offered us, what is the prospect of death but rest from all our labours, a blessed calm after all the storms of life? Is it, in such a world as this, a sad or a depressing thing to believe that, ere long, we shall be extricated from all its toils, and lift up our heads and see that our redemption draweth nigh? Is it a gloomy thing to raise the telescope of faith, and see that better country,

"Where everlasting spring abides
And never fading flowers;
Where—
"Green fields beyond the swelling flood
Stand dress'd in living green?"

Is it a distressing, nay, is it not a transporting anticipation, to behold the faces of departed friends, much loved, rushing down to the shore to meet us, and above all, the Friend of friends, that sticketh closer than a brother, with arms outstretched, and looks of condescending love, all ready to receive us? Let us believe in Him. Let us trust in Him. Let us lay hold on His salvation; and He will say to the swelling waves of Jordan, "Peace, be still." His mercy will arch the river, and bridge the foaming flood; and render death, with all its terrors, a smooth and easy passage into the paradise of God.

(*London Christian Observer.*

IMPOSSIBILITY OF CREATURE MERIT

You will find one man thinking, that, if he repent, he shall be pardoned. In other words, he supposes that there is a virtue in repentance, which causes it to procure forgiveness. Thus repentance is exhibited as meritorious; how shall we simply prove that it is not meritorious? Why, allowing that man can repent of himself—which he cannot—what is the repentance on which he presumes? What is there in it of his own? The tears? they are but the dew of an eye which is God's. The sighs? they are but the heavings of a heart which is God's. The resolutions? they are but the working of faculties which are God's. The amendment? it is but the better employment of a life which is God's. Where then is the merit? Oh, find something which is at the same time, human and excellent in the offering, and you may speak of merit. But, until then, away with the notion that there is merit in repentance, seeing that the penitent man must say, "All things come of thee, and of *thine own*, O God, do I give thee."

Again: some men will speak of being justified by faith, till they come to ascribe merit to faith. "By faith," is interpreted as though it became on account of faith: and thus the great truth is lost sight of, that we are justified freely "through the redemption which is in Christ." Rom. 3: 24. But how can faith be a meritorious act? What is faith, but such an assent of the understanding to God's word, as binds the heart to God's service? And whose is the understanding if it be not God's? And if faith be nothing but the rendering to God, that intellect and that energy, which we have received from God, how can faith deserve of God? Oh, as with repentance, so with faith; away with the notion of merit. He who believes, so that he can dare the grave, and grasp eternity, must pour forth the confession, "all things come of thee, and of *thine own*, O God, do I give thee."

And once more: what merit can there be in works? If you give much alms, whose is the money? "The silver is mine, and the gold is mine, saith the Lord of hosts." Hagg. 2: 8. If you mortify the body, whose are the macerated limbs? If you put sackcloth on the soul, whose is the chastened spirit? If you be moral, and honest, and friendly, and generous, and patriotic, whose are the dispositions which you exercise, whose the powers to which you give culture and scope? And if you only use God's gifts, can that be meritorious? You may say, yes—it is meritorious to use them aright, whilst others abuse them. But is it wickedness to abuse? Then it can only be duty to use aright; and duty will be merit, when debt is donation. You may bestow a fortune in charity; but the wealth is already the Lord's. You may cultivate the virtues which adorn and sweeten human life; but the employed powers are the Lord's. You may give time and strength to the enterprises of philanthropy; each moment is the Lord's, each sinew is the Lord's. You may be upright in every dealing of trade, scrupulously honorable in all the intercourse of life; but "a just weight and balance are the Lord's, all the weights of the bag are his work." Prov. 16: 11. And where then is the merit of works? Oh, throw into one heap each power of the mind, each energy of the body; use in God's service each grain of your substance, each second of your time; give to the Almighty every throb of the pulse, every drawing of the breath; labour and strive, and be instant, in season and out of season, and let the steepness of the mountain daunt you not, and the swellings of the ocean deter you not, and the ruggedness of the desert repel you not, but on, still on, in toiling for your Maker; and dream and talk, and boast of merit when you can find the particle in the heaps or the shred in the explon which you may exclude from the confession, "all things come of thee, and of *thine own*, O God, have I given thee."

We have now only in conclusion, to ask, whether you will keep back from God what is strictly his own? Will ye rob God, and pawn his time, and his talents, and his strength with the world? Will ye refuse him what, though it cannot be given with merit, cannot be denied without ruin? He asks your heart, give it him, it is his own. He asks your intellect, give it him; it is his own. He asks your money, give it him; it is his own. Remember the words of the Apostle, "ye are not your own, ye are bought with a price." 1 Cor. 6: 20. Ye are not your own. Ye are bought, even if ye perish. Your bodies are not your own, though you may endure them to last; they are God's, to be thrown to the rack. Your souls are not your own, though you may hide, and tarnish, and degrade their immortality; they are God's, to be chained down to the rock, that the waves of wrath may dash and break over them. Oh, we want you, say, the spirits of the just want you; and the holy angels want you; and the Father, and the Son, and the Holy Ghost want you; all but the devil and ruined souls, want you, to leave off defrauding the Almighty, and to give him *his own*, yourselves, his by creation, his doubly by redemption. I must give God the body, I must give God the soul. I give him the body, if I clothe the tongue with his praises; if I yield not my members as instruments of unrighteousness; if I suffer not the fires of unhallowed passion to light up mine eye, nor the vampire of envy to suck the colour from my cheek; if I profane not my hands with the gains of ungodliness; if I turn away mine ear from the scoffer, and keep under every appetite, and wrestle with every lust; making it palpable that I consider each limb as not destined to corruption, but intended for illustrious service, when, at the trumpet-blast of the resurrection, the earth's sepulchres shall be riven. And I give God the soul, when the understanding is reverently turned on the investigations of celestial truth; when the will is reduced to meek compliance with the Divine will; and when all the affections move so harmoniously with the Lord's, that they fasten on the objects which occupy his. This is to give God his own. O God, "*All* things come of thee." The will to present ourselves must come of thee. Grant that will unto all of us, that we may consecrate unreservedly every thing to thy service, and yet humbly confess, that of *thine own* alone do we give thee.

*Melville.*

WYCLIFFE.

BY REV. C. B. TAYLER.

But the great work and achievement of John Wycliffe was, the translation of the Holy Bible into the English tongue. In that glorious volume he not only did much to fix the language of his country to the pure Saxon English, which excels all other for force and clearness, and for simple beauty of expression; but he gave to the people of his own country the word of God, in the pure and noble language of their household circles, making the saving truths of God's blessed word plain to every Englishman in his native tongue, and by so doing, began most effectually to drain off the stagnant and unwholesome pools of human tradition, and to open the pure wells of living water, which had long been choked up by them, whose office it was to keep them ever pure and flowing: and for this great labour of love, the Popish Knighton, the unceasing and inveterate enemy of Wycliffe and his pure Bible doctrines, brought against him an accusation which is his highest praise. 'Christ delivered His gospel to the clergy and doctors of the Church, that they might administer to the laity, and to waken persons according to the state of the times and the wants of man; but this master John Wycliffe translated it out of Latin into English, and thus laid it more open to the laity, and to women who can read, than it formerly had been to the most learned of the clergy.'

The great effort of Wycliffe's life seems to have been to be good, and to do good to serve his generation of every class and condition, in every possible way,—should we not rather say to give glory to God and to do honour to God. He was very jealous for the Lord of Hosts. To the service of God and of man, he brought a commanding genius, an apostolic zeal and energy, a mind stored with learning of every kind, an unwearied perseverance and undaunted courage, above all, a heart filled with love,—that simplicity of purpose which always distinguishes a truly noble character,—and that simplicity of feeling which is inseparable from an unspoiled, or I ought rather to say a renewed heart. He who was acknowledged, even by Archbishop Arundel, to be 'a mighty clerk,' whose skill in the scholastic discipline was incomparable. He who could dissect and expose the most subtle sophistries of the schools, and reason and triumph with the tongue of the learned, whose 'great reputation fixed the eyes of the king and the government upon him, as the fittest person to vindicate his country from the ignominy and oppression of the papal tribute, who was despatched among other illustrious men as the representative of her ecclesiastical interests, in the embassy to Bruges, to the sanction of whose judgment, the king and Parliament of England resorted, when they resolved that the very marrow of the realm should no longer be drained out to pamper the greediness and ambition of a foreign court:' this man could come down to the comprehension of the unlearned, speaking the pure, but homely English to which they were accustomed, with a simplicity, a tenderness, and a sweetness which is scarcely to be equalled; here is a specimen:—

'How much the higher a hill is, so much is the wind there greater; so, how much higher the life is, so much stronger is the temptation of the enemy. God playeth with his child when he suffereth him to be tempted, as a mother rises from her much beloved child, and hides herself, and leaves him alone, and suffers him to cry, Mother, mother, so that he looks about, cries and weeps for a time, and at last when the child is ready to be overset with troubles and weeping, she comes again, clasps him in her arms, and kisses him, and wipes away the tears. So our Lord suffereth his loved children to be tempted and troubled for a time, and withdraweth some of his solace and full protection, to see what his child will do; and when he is about to be overcome by temptations, then he defendeth him, and comforteth him with his grace. And therefore, when we are tempted, let us cry for the help of our Father, as the child cries after the comfort of its mother. For whose prayeth decently, shall have help eft to pray, and profits much to establish the heart in God, and suffers not to bow about, now into this, and now into that. The fiend is overcome by busy and devout prayer, and becomes as feeble and without strength to them that are strong and persevering in devout prayers. Devout prayer of a holy soul, is as sweet incense which driveth away all evil savours, and enters up by ordour of sweetness into the presence of God.'

Were I giving a history of Wycliffe I might speak of the extraordinary discrimination of this prodigy among men, as he undoubtedly was, in clearly perceiving and accurately defining, and most triumphantly confuting almost every error of the Church of Rome; and this in those times of spiritual darkness and thraldom. In reading also the list and the account of the views of doctrine which he held, we might almost suppose that we were reading the confession of faith of some learned and enlightened Protestant of our own day. His thorough knowledge of the word of God is the secret that explained this most striking fact.

But we may be told that Wycliffe did not suffer in the fires of martyrdom. Is he only a martyr, who gives his body to be burnt?—Does he not also live the *life* of a martyr, who may be said not only by the inner conflict, common to every child of God, but by the constant expectation and peril of imminent martyrdom, to die daily? Was he not in deaths oft, over whose head a naked sword hung suspended by a single thread? And to speak with deepest reverence, was there less of the suffering of martyrdom in the mental agony of the garden of Gethsemane, than in the bodily crucifixion (speaking here only of the bodily portion of our Lord's suffering) on Mount Calvary? It is the apprehension of the mind within the man, that imparts its chief terrors to the sufferings he may be called upon to endure in the body. The fear of a surgical operation gives an excruciating poignancy to the pain inflicted on the flesh: a limb suddenly broken by a fall, or a wound inflicted unexpectedly by an unseen hand, could not, as to bodily torture, be named with the amputation of the same limb by the surgeon's knife.

What was Wycliffe's life for many years before his death, but one uninterrupted course of alarming peril? every step he took exposed him to fresh danger, almost every act of his public life brought him nearer to that persecution which ends in martyrdom.

He was fully aware that many of his foes were banded together to compass his death, and only waited for their opportunity to accomplish it, but he felt no alarm, he took no precautions. He had counted the cost of his warfare, and he was prepared for the worst that man could do unto him. In his Trialogus he contends for the necessity of constant preparation for martyrdom. 'It is a satanical excuse,' he says in the same treatise, 'made by modern hypocrites, that it is not necessary now to suffer martyrdom, as it was in the primitive church, because now all, or the greatest part of living men, are believers, and there are no tyrants who put Christians to death; this excuse is suggested by the devil, for if the faithful would now stand firm for the law of Christ, and as His soldiers endure bravely any sufferings, they might tell the Pope, the Cardinals, the Bishops and other Prelates, how departing from the faith of the Gospel, they minister unfitly to God, and what perilous injury they commit against His people,' and he adds, 'Instead of visiting pagans, to convert them by martyrdom, let us preach constantly the law of Christ to princely prelates, martyrdom will then meet us speedily enough, if we persevere in faith and patience.'

For many years, some of the highest in rank among his own countrymen, held over him the shield of their powerful protection. John of Gaunt, Duke of Lancaster, and Lord Henry Percy stood by Wycliffe's side when called to answer for himself before the Primate of the English Church, and the bigoted and violent William Courtney, Bishop of London.

When a second time brought up before the Archbishop and the rest of the Bishops in his chapel at Lambeth, 'when all men expected he should be devoured, being brought into the lion's den,—then it was that Sir Lewis Clifford, himself a partizan of the reformer, came into the midst of the assembly, and bringing a message from the Queen Dowager, commanding the council not to pass any final sentence against Wycliffe, while the people clamoured without for his release; and thus, says Fuller, 'his person was saved out of the hands of his enemies, as was once the doctor's name sake,' and they 'feared the people, for all men counted *John* that he was a prophet indeed.'

When the University of Oxford, who had before protected him from the power of the Papal Bulls, five of which had been fulminated against him, condemned his doctrines, and banished the man who was their chief ornament; the Evangelic Doctor, as he had been named among them, when he was abandoned by the Duke of Lancaster who bade him give up his novelties, and submit quietly to his superiors; then when Wycliffe was left alone, and unprotected by man—it pleased God in his wise providence, to shelter his faithful servant by the peculiar crisis of the times, the schism which took place in the Papedom. All christendom was distracted by the claims and conflicts of the rival Popes, and thus the attention of the persecuting spirits of the day was turned away for a time from the bold heretic of distant England.

And now that Wycliffe was left alone and quite unprotected, like a truly noble spirit, he neither shrank from martyrdom nor sought it. He was to be found in his proper place, in his quiet parsonage and parish of Lutterworth. Summoned by Pope Urban the Sixth to appear before him, and to answer for his heretical opinions at Rome, he was disabled by paralysis from undertaking so long and difficult a journey. He not only declined, however, to obey the summons, but in plainest terms, refused to acknowledge the power of the Bishop of Rome, to summon a subject of the king of England before him. 'He protests, that if he might travel in person, he would with God's will go to the Pope; but Christ had "needed" him, he adds, to the contrary, and to Christ's will it became both him and the Pope to submit, unless the Pope were willing to set up openly for antichrist.'

Not long after, he was seized with palsy, in his own Church, at Lutterworth, and died in peace two days after. 'Admirable,' says Fuller in his quaint, but expressive style, 'that a hare so often hunted, by so many packs of dogs, should die at last quietly, sitting in his form.'

Forty-one years after his death, his body was taken up by the decree of the Council of Constance, from its quiet resting-place, in the chancel of his own parish Church. 'Parsons, the Jesuit,' says Fuller, 'snarls at Mr. Fox, for counting Wycliffe a martyr in his calendar, as so far from suffering violent death, that he was never so much as imprisoned for the opinion he maintained. But the phrase may be justified in the large acceptance of the word, for *a witness of the truth*. Besides, the body of Wycliffe was martyred as to shame, though not to pain, (as far as his adversaries' cruelty could extend), being taken up and burnt many years after his death.' The ashes of the poor remains thus burnt, were thrown into the Swift, the little stream that flows close to the town of Lutterworth; 'but the Swift did convey his ashes into Avon, Avon into Severn, Severn to the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which is dispersed all the world over.'

Those are not wanting who are busy to point out the faults of Wycliffe, but I may here remark that it is a great mistake which men make in judging and writing of the great reformers of the Christian faith, to assert that the cause is the less just or righteous, because its champions are human and subject to the errors and sins of human infirmity. Of the accusations brought against John Wycliffe, there is scarcely one which has stood the test of careful and patient sifting. And if they had been proved—what then? "We have this treasure (saith the Apostle) in earthern vessels," and he that shall endeavour to prove a pitcher of clay to be a pot of gold, will take great pains to little purpose. Who would wish to hide the faults of godly men? They that do so forget the pattern of the Holy Scriptures, in which the inspired writers put prominently forward the faults and infirmities of God's brightest saints: the faithlessness of faithful Abraham—the artifice of Jacob, a plain man, the angry impatience of Moses the meekest of men—the impurity of David, the man after God's own heart—the deplorable foolishness of Solomon, the wisest of men—the earthly faithlessness of the devoted and spiritual-minded John, the time-serving cowardly spirit of the dauntless Peter, and the angry and unbecoming temper of the affectionate and tender Paul. Let those therefore who wish to search out the errors and the sins of godly saints, return to their Bibles for a wiser and better spirit, and surely they will learn to look upon Wycliffe, and Luther, Cranmer and Latimer, as among the holiest and noblest uninspired disciples of that blessed and most gracious master, whom they followed at an almost infinite distance, though nearer than most other men.

[*Christian Guardian.*

THE BELOVED PHYSICIAN.

We have inserted a portion of a Sermon under this title, which, though coming from our own pen, may as well be given to our readers, as any other productions of the same hand and head. The occasion of its production and publication is sufficiently stated in the fact, that it was the result of an application from the Medical Students in the two Medical Colleges of this city.

THE BELOVED PHYSICIAN.—A DISCOURSE ADDRESSED TO MEDICAL STUDENTS, DELIVERED IN THE CHURCH OF THE EPIPHANY, PHILADELPHIA, FEBRUARY 4, 1844. AT THE REQUEST OF THE MEDICAL STUDENTS' TEMPERANCE SOCIETY. BY STEPHEN H. TYNG, D. D., RECTOR OF THE CHURCH OF THE EPIPHANY, PHILADELPHIA.

"*Luke, the Beloved Physician.*"—Colossians iv. 14.

The obligations of mankind to the medical profession are so great and so universal, that there will be found few families of civilized men, who cannot appeal to the designation here given to the Evangelist, some familiar and endeared name, as equally entitled to it, in his personal relations to themselves. "The beloved physician" marks to most of us, a friend most valued, and worthily dear; to whose kindness of feeling, and tenderness of manner, and accuracy of judgment, and scientific skill, and cultivated intellect, and refinement of association, we are indebted for much of the comfort and happiness of our present life. And when we should go out, to select the individual most important and dear to us, beyond the immediate circle of the household, there are not a few of us, who would readily name the "beloved physician," as the person at once suggested, and pre-eminently entitled to the distinction. The peculiar relations of my ministry among my fellow-men, have brought this fact very prominently and repeatedly before me. As I have mingled in the numerous families with whom I am connected, I have had much opportunity to trace the special hold, which the physician has upon the affection and confidence of those to whom he ministers. I have listened to the multiplied expressions, of gratitude for kindness past, and of reliance upon skill and devotion in hours of need to come; I have heard the utterance of thankfulness, for affectionate religious counsel added to professional skill, and for the sympathizing and consoling offering-of prayer, to obtain a blessing from God, both upon instruction and means of remedy; I have witnessed the entwining of domestic affection around this man of mercy, constituting him one of the very household in which he ministered; and the secret and familiar introduction of him, into those inward concerns of this sacred circle, the hiding of which from public gaze, is so indispensable to personal and domestic peace;—and these facts have showed me not only how truly and easily, the member of this profession may become "the beloved physician," but how indispensable it is to human comfort, that he should deserve to be so.

When we turn to the sacred Scriptures in our habitual reading and our reflection upon them, we cannot but remark the very abundant illustrations of divine mercy to man, which are drawn for the acquirements and habits of this one profession. The sins of men, and their danger in sin, are continually exemplified by sufferings which the body feels; and the salvation of men with all its attending comforts and mercies, is so frequently illustrated by the means and instruments of healing which the suffering body needs. The Son of God in ministering to diseased souls, is called the physician of the sick.—It was an unerasing characteristic of his humiliation for the spiritual deliverance of man, that "he went about healing all that were sick," and that, with such a peculiar tenderness and sympathy, as the attribute of this illustration, that it is said of him in this connexion "he healed all that were sick, that it might be fulfilled, which was spoken of him by the prophet, himself took our infirmities, and bare our sicknesses." And no one can meditate upon the use of such illustrations so frequently employed by the Holy Spirit, without acquiring a high reverence for the science from which they are drawn, and a more affectionate regard for the instruments of its beneficial agency upon men.

The individual mentioned in the text furnishes an interesting illustration of the value and usefulness of the profession to which our notice is turned. He was divinely appointed as one of the historians of the Saviour's earthly work, and the recorder of the labours of his Apostles; and the peculiarities of his style indicate the cultivated and polished mind and habits of a man of letters. For some twenty years he was the chosen companion of St. Paul, who describes himself during this period, as "weak in body," and "filled with infirmities,"

and looks back upon the character and course of his intimate companion and friend, in his relation to himself, in the simple title of the text, as "the beloved physician,"—beloved undoubtedly not only as a companion, but in this especial character to him, a friend to whom he had probably been indebted for much of his personal comfort, and many circumstances and occasions of bodily relief, as well as spiritual fellowship.

In bringing out this peculiar exhibition of character, as a subject of remark, on this occasion, I am sure I shall be considered as following out the request which some of the gentlemen who listen to me have made, for a sermon addressed to medical students; I wish to consider some of the peculiar attributes of character, which will entitle a man to the enjoyment of the designation of the text, and allow him to expect its application to himself, "The Beloved Physician." The importance of such a relation to those whom God hath committed to his charge, the physician of ordinary sensibility must surely feel. To find himself uniformly welcomed, trusted, and loved as a benefactor and friend; perfect confidence reposed in his integrity and tenderness, as well as in his skill; the smile of joy brightening every countenance at his arrival; parents and children combining together to testify in every reasonable way, the pleasure which they derive from his society and ministrations; is an object worthy of the utmost desire, and a large reward for much of the toil and care, to which his anxious duties often expose him. It would not be untrue, probably nor unphilosophical, to say, that such a relation must exercise a very large and manifest influence upon the actual success of his practice, removing so many obstacles in the way of his following out the guidance of an undisturbed judgment,—as well as upon his own happiness and comfort in attending upon it. So that whether as a *man*, he regards the enjoyment of human life, and seeks that purest and sweetest of all human enjoyments, which is the fruit of refined sympathy, and springs from the habit of loving and being loved; or as a *physician*, he seeks for the success, and honor, and reputation, and influence, while living, and memory after death, which are the proveled crown and recompense of fidelity in this elevated position; the character and relation of "the beloved physician" are a most important object for him to pursue, and a very precious end for him to have attained; a blessed title to him while living; a blessed epitaph to be inscribed upon the monument which announces his departure.

But what qualifications may justly entitle him to this character? and what course of life is actually found in experience to bestow it? It must be answered, I think, not merely professional skill, however exalted and accurate. This will entitle him to honor as a man of science,—to gratitude in individual cases, as the agent in conferring great benefits. But of itself it can gain no more. The objects of love, are moral qualities; of pure love, we might say, moral qualities exclusively. And great reverence for opinion, and entire confidence in skill, and exalted admiration for talent and learning may exist, with no attendant feeling of love, but often accompanied by its direct opposite. To be "the beloved physician," there needs something beyond this; qualities, some of which I am thankful to say, are very generally found; others of which, I should rejoice much to say, were more frequently to be seen in the same connexion.

I might justly specify, thorough integrity of character. The most secret concerns of a family are necessarily entrusted to the physician; and to be justly loved, he must be known to be a man of high and undoubted moral principle, whose conscience of right, and whose sense of honor, will not allow him to take the slightest undue advantage of the freedom with which he is received, and the openness and artlessness with which the confidence of his patients is reposed in him. But this is so universally acknowledged and felt, that though the possession of this attribute is a real and just occasion of love, the absence or the violation of it, would be visited with the strongest animadversion and rebuke of society.

I might justly add to this, uniform and undeviating moral delicacy. There is no individual in society, in whom this quality is more important, or to whose character the influence of its opposite is more destructive of that pure love, which is founded always upon respect and confidence.—"The beloved physician" will dwell and move, very far from that limit, beyond which, the most refined delicacy is actually wounded, either in conversation, or manner, or conduct. What he says or does in a family, is to so great an extent, received as authority and example, that his whole habits of intercourse with others must be such, not only that there shall be no fear of his violating laws of right, but no suspicion even harboured, or watchfulness deemed necessary, lest he should trench in the remotest manner, upon that pure and refined delicacy of character, which is so important an element in domestic happiness and peace.

Beyond this, I might also speak, of gentleness and tenderness in personal manners. The physician's intercourse is necessarily always with the suffering; when not only the naturally feebler ones, but even strong men, are bowed down under a nervous or mental prostration, which asks for the most forbearing and gentle treatment. How much there is in the look, the tone of the voice, the cheerful smile of affection, the paternal gentleness of manner, the entire freedom from all austerity and distance, impetuosity, or cold unconcern, at a bedside to inspire confidence and love of the most sincere and abiding character, habitual experience and observation unite to show. This is a very important qualification to gain the love of men, and professionally to be acquired and cultivated by the physician, who would be "the beloved physician," as especially important to him.

[*To be continued.*]

*From the Churchman.*

TO THE RT. REV. BENJ. T. ONDERDONK, D. D., BISHOP OF NEW YORK.

My Dear Brother,—I was glad to receive, (yesterday,) your letter of the 24th of January, addressed to all our Bishops, desiring an investigation of your ordination of Mr. Carey last July. I am glad that you have made this demand. That act of yours ought to be investigated: for if by Mr. Carey's ordination a door has been opened through which the favorers of the decrees of Trent, the enemies of the Reformation may enter the ministry of our Protestant Church, and like Dr. Newman and his coadjutors in the British Critic endeavor to undermine as friends what they never could destroy as enemies, viz., the principles which our Fathers died to maintain, our whole Church ought to know it: the sooner the better. So great an evil being rightly investigated, and plainly perceived to be dangerous, you, my dear brother, would doubtless be among the first to confess and repudiate to the glory of God and the salvation of the souls of so many whom your high station and esteemed example must influence.

I am sorry that what I said in my pamphlet is thought by you to apply *solely* to yourself. You are under a mistake here. My remarks were in reference to the *whole case* of our apparent approximations to the errors of the Church of Rome, including not only your ordination of Mr. Carey, but also what was published from time to time in your accredited periodical, "the Churchman," eulogizing the British Critic and similar writings, and even the Mass-book itself. In my allusions I made no specifications; nor need I—my design was to warn the unwary (among whom were many hundreds and perhaps thousands whom I had been the means of bringing into the Church of God by holy baptism) of a public danger. Your casting reproach on those who have noticed with disapprobation your ordination of Mr. Carey for not conferring first with you and giving their advice in secret before making known their disapprobation in public, is, in my humble opinion, out of place. The case is not such as demands the application of the rule of our Lord to which you are pleased to refer. That rule respects private wrongs. The ordination of Mr. Carey was of a public nature, and the danger from it if contrary to *righteous rule* was *extensive* as well as public. It pervaded the length and breadth of our Church. Like as in a fire set on our prairies; to stop and inquire who had done it, and to advise and reprove in brotherly love every one whom we might think to be implicated, is malapropos. Better for the present to proclaim the fact; to call for help, and to extinguish the flame. After this let the inquiry take place—how it happened! Who did it? and with what intentions the fire was set?

Thus it is in the case before us; you yourself have proposed even to let the examination of Mr. Carey's ordination, which has awakened so much attention, take place; not in HIL but GOOD WILL.

In reference to the persons who are to be your *presenters*, I presume no one will shrink from a duty mutually requested, and for so good a purpose. The end is righteousness. The peace of the Church demands it. For myself I declare that having no ends in view but these, and feeling no other sentiments but those of regard and friendship for you personally, I am free to act on your trial in my canonical place. With these sentiments I subscribe myself,

Right Rev. and dear brother,
Your faithful friend and servant
in Christ Jesus our Lord,
PHILANDER CHASE, Senior Bishop.
*Jubilee College, Ill., Feb. 15th, 1841.*

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P. S. I had written the above letter before seeing your "Pastoral," published in the Churchman of the third of February. By that it seems you have seen fit to make sad complaints to your people of my conduct towards you in publishing my "Letter to a Bishop" on the subject of Popery.

I hope they will not entirely condemn me nor consider my conduct as altogether without excuse; for many of them are very dear to me; and my ministrations among them when you were a youth, are remembered by me (and I hope by them) with much tenderness.

The excuse which I would most respectfully plead before them even while reading your "Pastoral Letter," so excellent in most other respects, is this—

1st. I did not think I was injuring you personally, or officially, when I wrote my "Caveats" against Popery in the letter alluded to.

2d. As to the crime of blaming a Bishop for his official acts, (if it be a crime,) I had your example to lead me to it. When I was in England in 1824, trying to obtain funds for an Institution of sacred learning in my then Diocese of Ohio, you wrote a much thicker *pamphlet* against me, and sent that pamphlet across the Atlantic even to London, that great city, wherein it was distributed with much zeal and great numbers among the Bishops, and Lords of the Council, Universities, and clergy, and people at large, so that if the good God had not raised up friends who thought differently from yourself in a way almost miraculous, my cause would have been ruined, and myself sent back in disgrace. You were then a "*Presbyter*," and signed your pamphlet as such. You thereon publicly stigmatized me, a Bishop; and in no measured terms held up my conduct to public contempt.

Did I then on my return make this attack on me and my measures a pulpit matter? Did I "solemnly remonstrate to my brethren the Bishops of our American Church, and through them to that Church against this procedure?" Did I frame a "Pastoral Letter" in which to set forth my grievances and complain of the wrongs that had been done me? Did I thus by enlisting the sympathies of the Church seek to disturb her peace? No! No! If I had, the peace of my own mind would have been lost forever, and a series of great evils both public and private would have ensued. Thanks be to God for his restraining grace! Blessed be his holy name it was otherwise. And now, dear brother, I entreat you to exercise the like restraining grace on the present occasion. Restrain your censures of my conduct when I called in question the correctness of Mr. Carey's ordination. Be willing that we should disapprove of your judgment when our object is evidently to keep pure the Church of God from Papal corruptions. Do not seek to justify what after all may be judged erroneous by inflaming the minds of your dear people against an innocent man, however humble he may be in worldly circumstances, who after all that is said and done, is your faithful friend and servant in the Lord,

PHILANDER CHASE.

*For the Episcopal Recorder.*

THE SPIRITUAL REGENERATION.

The Recorder advocates the identical doctrines and practices in 1844, that it did at the date of my first perusal of its pages some thirteen to fifteen years ago. The sentiments of papers, both political and religious, usually, in the lapse of years, deviate from the paths originally marked out: but I really do not perceive the smallest change in the opinions of this paper, since its columns were rendered attractive by the pious effusions of the Rev. Mr. Smith. It gives me pleasure to confess, that the firmness with which the Recorder has struggled for the support of true Scriptural religion during the contests and darkness of the last four years, has, a hundred times, brought tears into my eyes: tears of pleasure, tears of joy. And there are many of the readers of this paper who can say the same. In order to increase our pleasure and satisfaction, this firm advocacy of the truth has been unmingled with abuse of opponents and intemperate zeal. Such evidence of influences from above on this periodical, ought to increase the respect and love which now bind together editors, correspondents, and readers. Let each of us pray for the other. I would recommend one rule for the guidance of every correspondent of the Recorder, which is—always to pray before writing and while writing any thing to be offered for publication. I am sure that no Churchman can object to acting according to a rule so consistent with the Christian profession; and besides, what real gain can accrue to the cause of Christ, except the Spirit of Christ be an assistant in the means?

The belief of a necessity for the spiritual new-birth in those baptized in infancy as well as in the unbaptized, has always been promulgated by this paper. I would like to write a few lines to urge the attention of the clergy and laity of the Church towards the importance and the necessity of this belief. It is no small matter; it is a matter of the utmost importance. "Marvel not, that I said unto thee, ye must be born again."

Ministers overlook the importance of preaching the necessity of regeneration. Laymen forget the starting point in true Christianity, which is at regeneration; and unfortunately are apt to be much taken up with the externals of the Church. There is an everlasting prating about the outward matters, until I, for one, think a incumbent on every true Churchman to stand up for the inward and spiritual matters. The press labours now-a-days in pouring forth a flood of trash, periodical and in volumes, which will in the end, if not counteracted, bring our diocesan Episcopacy and our venerated liturgy into a general disrespect among the various bodies of Scriptural Christians who differ from us in church-polity. But I am, further, apprehensive of a falling away from grace, and a decline in numbers, in our communion. I hope to hear plain talk on this subject from our pulpits; and no more of sympathizing and fraternizing with those who have an extreme reverence for ordinances and other externals. The doctrine of the new birth is one of these matters, which, if preached, will increase the unanimity and love in a congregation; for polemical disquisitions are now too common in our parishes: which carnal fruits can only be overcome by the influence of the Holy Spirit. The necessity of regeneration ought to be alluded to in every sermon preached: for what minister is there who is certain that he will ever preach another sermon; and how much more probable is it, that some unregenerate hearer will never again have the gospel preached to him or to her. "In the midst of life we are in death." I knew one faithful minister of his crucified Lord, who never did preach or lecture to his congregation without a practical application of his subject to bear on the unconverted. He never forgot that some of his hearers were still "in the gall of bitterness and bond of iniquity." This minister had none of the *antinomianism of false churchmanship* about him. He strove to keep the moral law. He strove to love God and to love his neighbour: and who can love his neighbour, and be unconcerned whether he be or be not regenerate?

It is a great blessing to a baptized child, if it be regarded as unfavored with the spiritual new birth, and an awful injury to the child if it be regarded as regenerated by baptism.—In the latter case, the child grows up, and as usual evidences a love of the world, and dress, and carnal pleasures, and a dislike of the things that flow from the indwelling of God's Spirit; and yet is considered as a good Christian, a regenerate person, a child of God. It is easy to see how such a horrible doctrine as that of baptismal regeneration works to the ruin of souls. On the other hand, however, when a child is regarded as merely received into the visible church by baptism, the advantages of infant baptism become the more conspicuous. For now; pious sponsors are on their knees supplicating God for a new creation within the growing child: faithful ministers of Jesus Christ are sounding in the ears of the youth the indispensable necessity of the change of heart; and thus through much prayer and preaching the Spirit may at last come; yes, and generally does enter in, and make new all the desires and aims of the young person. By these means, and for these reasons, the baptism of infants is a particularly desirable ordinance. And thus, the genuine doctrines of the Scripture always work for good, and unspiritual doctrines for harm.

The belief of the necessity of a spiritual regeneration, gives origin to all those prolonged efforts in prayer, praise and preaching, for the outpouring of God's Spirit over whole congregations and districts of country. These revivals of religion are very much to be desired; and God does frequently answer importunate prayer by the giving of a "time of refreshing." BALTIMORE LAYMAN.

*To the Editors of the Episcopal Recorder.*

In a cotemporary paper of March 24, I find the following remarks in a critique upon the "Episcopal Protestant," furnished by an Arkansas correspondent:

"Is he (the Editor of the Episcopal Protestant) not (in sober, heartfelt, grieving earnestness, I ask it,) is he not slandering the Brethren, by ascribing such opinions and teachings to some 'who minister in our Church,' as are alleged in his third paragraph? Does he not bear false witness against his neighbors, when he affirms that there are those who minister, &c.—'who regard the New Birth, spoken of Christ to Nicodemus, as *simply* being inducted into the visible Church by baptism?' That, '*in that sacrament they receive all sin is washed away, and grace given*, by which these babes in Christ will grow up nourished *with the rites and ordinances* of the Church in the full *stature*'—that 'They would have them duly taught the Catechism, the Lord's Prayer, the Ten Commandments, confirmed to be morally correct, and regular recipients of the Lord's Supper,'—and that '*This, or something like this, they teach as constituting*, the great duty of Man who would escape from the evils of a state of sin and rebellion against God,' &c.—'that, *in short*, they teach Baptismal regeneration and Sacramental grace.'

"Now, Dear Sir, though such language as the above might be borne from an avowed adversary, yet from one of the household, from one who has assumed to point out the causes and suggest the cure of our present difficulties, and who may therefore be presumed to know right from wrong as to our Theology—it cannot be allowed to pass without the notice it merits. I deny the truth of the whole statement, as it is made, and call upon him for the proof; promising that if he will make any of his charges good, against any minister of the Episcopal Church in the United States—or elsewhere—I will help him to mend his grammar, to correct his next proof sheet, and even adopt his remedial plan; so that with my consent no one shall be admitted to orders who cannot give in his experience."

In the same paper is contained "A short story for the young," being a biography of a *girl of sixteen years of age*, who, "at the prompting of the Holy Spirit," and through "the reading of the Scriptures and the history of the past," was led "to give her solemn and public testimony *against the validity of lay baptism*." I find it somewhat difficult to reconcile the doctrine of the extract given above with that set forth in this "story for the young."

"Accordingly, upon Easter Sunday, (says the writer of the second article,) she presented herself at the font, accompanied by her witnesses, and in the presence of a large congregation, received the 'washing of regeneration, and *the renewing of the Holy Ghost*,' being signed with that consecrated symbol, which signifies the triumph of the crucified over the evil passions of man.

"What a sublime spectacle was there!

"In the temple of God, in the midst of a large assembly of his people, mingled with others who came to see the sacrifice of one so young,—upon Easter day, reviving thus the usages of olden times, there stood a girl arrayed in white, who, with virtue beyond her years, boldly discarded the novel abuses of this sacrilegious age, and manfully meeting the frown of indignant claimants, whose pretensions she repudiated, came to seek God's favour in the use of his own appointed means and *to wash away her sins* in the laver of regeneration."

Now, if words mean anything, we surely here have the doctrine of "Sacramental grace;" for the recipient of baptism is said not only to have received the "washing of regeneration," but also "the *renewing of the Holy Ghost*." C.

QUESTIONS ON THE XXXIX ARTICLES.

ART. XX.—*Of the authority of the Church.*

1. What power has the Church in rites and of the ceremonies?
2. Do all Churches exercise this power?
3. How is it restricted?
4. Has our Church regarded this restriction?
5. What power has the Church in controversies of faith?
6. How is this restricted?
7. Has our Church acted according to this rule?
8. Can the Church enforce any thing as necessary to salvation which God has not decreed?
9. How is the Church a *witness* of Holy Writ?
10. How is it the *keeper* of Holy Writ?
11. Is there any infallibility in the Church other than as it is the *witness* and *keeper* of Holy Writ?

**The Episcopal Recorder.**

PHILADELPHIA, MARCH 16, 1844.

THE POSITION OF THE EVANGELICAL PARTY IN THE EPISCOPAL CHURCH, BY ALBERT BARNES.—The only circumstance of the least consequence about this book, is the name of the author. It was first published as an article in the New Englander in New Haven, and as an anonymous article it came under our notice. But it was so full of ignorance and misapprehension, and misrepresentations of facts consequent, as we hoped, upon these, that we should have passed it by, as we do multitudes of similar unjust assaults upon the Church, in which it is our privilege to minister. The virulence and reckless disregard of truth and facts which distinguish the most of these repeated attacks upon us, shut them out from the circle of respectful consideration, or serious concern. But the present publication comes out now under a responsible name, and a name which is calculated to give weight to the statements which it contains, however unfounded. Mr. Barnes has a high reputation as a scholar, as a gentleman, and a consistent and faithful Christian minister. And his own character gives an importance to a production, which has no intrinsic weight, and could exercise but little influence by itself. It is solely in this connexion, that we should be led to notice it at all.

In looking at this attack, as Episcopalians, there is much in it to gratify and encourage us, however as Christians we sincerely regret the hostile spirit from which it has proceeded, and the perversion of time and influence given for far better purposes, which it displays. Dr. Johnson says that "Calumny is the tax a man pays for being great." If we may measure the importance and influence of our Church, by the tribute which is thus levied upon it, week after week, as the property of man is to be estimated by the taxes he pays, we should form a very exalted computation of our rank and consequence upon the earth. But it is not in this view only that we regard the present attack as complimentary. Its own circumstances and confessions enhance the worth even of this general principle of computation. Mr. Barnes tells us, p. 64—that "the Episcopal sect as such is a very small part of the Christian world. In this land it is, and it will continue to be, among the 'smallest of the tribes of Israel.' Its communicants are few in comparison with those of other denominations. Its ministers are also comparatively few, and in point of talent, learning, piety, and moral worth, are not eminent above others." The "Low-Church or evangelical party," he tells us, p. 6, is "a feebler party," struggling "against a stronger,"—and to so little comparative power that he declares his conviction to be, p. 39, that it will soon cease to exist, and "the Episcopal Church will continue to be one." And yet this feeble and despised "party" is of so much consequence to Mr. Barnes, and his fellow Presbyterians, that he feels compelled to preach to his own congregation, especially in reference to its errors, (for the present book was first produced in this particular shape)—to issue from the press a discussion of its peculiar relative "position," in its own Church,—to have this printed for "more extensive circulation, without pecuniary advantage to any one," (see advertisement,) at the rate of "seventy-five cents a dozen, or $5 per hundred,"—because, as he tells us, p. 66, so great is their zeal and their power, that they "are every where endeavoring to win the young from the Churches of their fathers." Though this inconsistency is extremely glaring, it is of great encouragement to us, so far as we can be actuated by a peculiarly sectarian spirit. And our feeling in this relation is nothing but encouragement. Mr. Barnes may be worried because members of his Church and congregation leave him for our communion, for this we are informed was the origin of this assault from the pulpit and the press; and he may sneer at the character of those who leave his Church, as he does here; but his publication will not have the slightest effect, we presume to say, either to withdraw a single person from the ranks of Episcopacy, or to deter an individual, whose mind has been awakened to an intelligent consideration of the subject, from uniting with that calumniated body. Those who are already members of the Episcopal Church, will have but one impression from reading his book, of its exceeding injustice and misrepresentation; and those who are led at all to consider the subject, will only be induced by it, to enter into a more thorough investigation of the character of a Church, of the importance of the "feebler party" of which, a man of Mr. Barnes' eminence, has formed such elevated conceptions, and from the influence of which he fears so much.

In regard to the indelicacy and want of good breeding which such a publication as this displays, we have no desire to say much. We have of late become more habituated to this generic feature of the warfare from similar quarters, than we used to be, and are not therefore so keenly sensitive to its exhibition. But the manifest and inconceivable object of the present publication is to assail, not a party, but the Church, through the disingenuous mode of apparently attacking individuals in it. The author asserts that this "feebler party" is necessarily perishing, is inconsistent with the character of the Church in which it is, which is accurately represented only by Dr. Pusey and Mr. Newman, &c., with whom he hardly needed to have told us, he has no sympathy, and is engaged "in a work which it would not be desirable to accomplish if it could be done," p. 67, because, "if the experiment should be successful, it would do something to make us less doubtful, whether the ministry was organized with 'the three orders.'" p. 29. It is the Church itself which is in reality therefore the object of assault, and the influence and existence of which Mr. Barnes does not conceal his desire to destroy, by attempting to disparage, weaken, and overthrow, the only portion of it, which he thinks calculated to give a delusively good character to the whole. To defend the Church against his assaults we hardly deem necessary. To undertake the defence of a party in it, is no part of our duty in relation to him. For after all our assertions and testimonies in reply to the extreme misrepresentations of his book, the author would return with the very same charges again. To censure him for this interference, is hardly worth while. Had he been susceptible to the censure, he would not have been guilty of the fault. To combat, or to interfere with his opinion of this party or the Church, is but waste of time. What he thinks becomes of less consequence from the proof here given that he can think so unjustly; and the liberty of personal judgment which we should have before cheerfully allowed him, we are less disposed now to deny, from the peculiar exhibition which he has made of ignorance of the facts in the case,—and unconcern for their existence. We shall content ourselves with successively pointing out some of the contradictions and errors of the publication, leaving for the present, any discussion of the merits of the abstract questions which the author raises.

1. The author assumes without hesitation, the whole ground of his discussion, that the religion of the Episcopal Church, is a "religion of forms," and then goes on to his capital assertion "that it has never been possible permanently to connect the religion of forms with evangelical religion." His meaning of course is that the religion of our Church, is a religion of forms, or a mere formal religion, exclusively. He very loosely uses the term "religion" as perfectly identical with worship, for all his discussion is in reference to this latter. And as it is impossible to have any worship without some form, whether it be the same every day, or changing weekly, against which he would sustain no objection, of necessity, his position is, that the worship of the Episcopal Church is a mere form,—having no spiritual feeling in the worshippers connected with it,—"mere lip-service," as he calls it, p. 57. This is the ground which he takes; and without the slightest attempt to prove the fact, he assumes the truth of the whole assertion at the outset as if it were indubitable. We should perfectly agree with him that mere formal religion could not be evangelical religion. But why does he not attempt to prove the fact that ours is so? This would not answer his purpose, nor be so easy in the accomplishment. He therefore proceeds as if this position, which is the fundamental calumny of the article, were not to be doubted; and then flourishes in a variety of conclusions to be derived from it. We wonder that a man of Mr. Barnes' reputation and standing, should hazard himself in such perfectly sophistical declamation.

2. He says, p. 9—that "the Low-Church, or evangelical party" has existed "perhaps from the commencement of the existence of the Episcopal Church, in this country;" that it has "grown up, however, not from the nature of prelacy, or by any tendency in the Episcopal Church to foster the aims sought by the evangelical party, but from the contact of Episcopacy with the spirit of our age, and with the free developments of Christianity among the other denominations with whom Episcopalians come necessarily in contact." It "would have been suppressed by the overshadowing of the religion of forms, if it had not been excited and kindled, by the reflected influence on the Episcopal Church, of the views and objects of evangelical Christians in other denominations." Now then, all that he allows to be of a spiritual character and worth in the Episcopal Church, is to be considered wholly a Presbyterian gift, a reflection from the shining excellence of surrounding Presbyterianism. Of course there was no such spirit in the Church, until the cause from which it is thus plainly seen to spring, produced it. This we should understand. But the author says, p. 21—that "the attempt to unite the religion of forms with the Gospel has been often made." He instances "the Jewish religion in the time of our Saviour as a religion of forms." But what outward reflection raised up a party of spiritual worshippers then? Then Christianity itself from the time of Constantine became a religion of forms. The Reformation was the result of the evangelical party which finally grew up within it. But what reflection was there from abroad? The Church of England, immediately after the Reformation, was a religion of forms. And the puritans to the number of "two thousand of the best men in the English Church" left it in a single day. What outward reflection raised up this party then? Then again, the Church of England became a religion of forms,—until Wesley and Whitefield, &c., were brought forth as another party of the same description. What outward reflection was then at work with such amazing power! If all these growths have taken place in the body of a Church, which was at the same time a mere formal Church,—how absurd becomes the position that the present similar party, as it is assumed to be, in the Episcopal Church, owes its existence wholly to the mere reflection from better Churches, with which it is encompassed. The more rational conclusion would be, from the author's own premises, that there was something in the nature of that Church which he calls a mere religion of forms, adapted to produce a result which has been so uniformly seen to flow from it. Of course, the question whether this party should have separated from the Church in which it grew, is not now before us for consideration. But all Mr. Barnes' adduced facts are directly in hostility with the conclusion which he draws from them; laying down the principle that the spiritual or evangelical principle, can only be united with the religion of forms, by some outward influence, and then illustrating it, by a succession of instances, in which he is obliged to concede that there was no such influence existing. We do not mean to enter in this article into the merits of the important questions which arise in connexion with these assertions,—but merely to point out the loose and unsubstantial assertions, which this author would have his readers consider as correct reasoning.

3. He represents this "low church party," (p. 17,) as "in most of the things which characterize the high Church, united with them. They are not a whit behind the chiefest of that party in the belief of the Apostolic succession; in glorifying the Prayer Book; in attachment to the Church; in the faith that a valid ministry is found only in connexion with prelacy; and in strenuous endeavors to promote the interests of the Episcopal sect:—and as zealous for the Episcopal Church, and for its upbuilding, as any high churchman can be." And yet they are persons (p. 22,) "who have sighed for the spirit of freedom amidst the pompous and imposing ceremonials of such a religion." (p. 32,) "to keep these elements under, and to prevent entire separation and a prostration of the whole fabric, requires all the power of authority on the one side, and all the yielding of Christian spirit on the other, and a devout attachment to prelacy in both. It is the spirit of the Gospel struggling in bonds, and sighing for freedom." Again:—(p. 67.) "The brethren who are endeavouring to infuse the evangelical principle into the Episcopal Church, are good men; among the living of this class, we doubt not there are some as holy men as the church embosoms, there are many among them, at whose feet we would regard it as a privilege to sit down." And yet (p. 12,) "if the question of a possible rupture should actually came up in the Episcopal Church, it would be found that what there is of the Evangelical spirit in this party would be suppressed and crushed, rather than that matters should come to such a result." Of course these persons are just so much less honest, or less conscientious than either the Puritans or the Methodists, whose separation has been before commended, and whose disinterested sacrifices for the truth's sake, are held up as so exemplary—nay, they prove according to his reasoning, (p. 30,) that they have not, "the spirit of truth," really; because that "will not be bound," it must separate—that is, they are hypocrites.—These are but some specimens of Mr. Barnes' self-contradictions in describing the party of whom he speaks. Here again we do not purpose to enter into their defence,—for the representations are so contradictory, we should be unable to defend them against both.

4. Mr. Barnes asserts, (p. 19,)—"The low churchman is in general a Calvinist and frequently of the highest order."—Of this assertion, we have simply to say, that we are unacquainted with a single clergyman of the Episcopal Church who is a Calvinist; or who does not reject some of the very peculiar doctrines of Calvinism, such as the limited character of the atonement, and the reprobation of the ungodly, with abhorrence, as in no sense, the teachings of the word of God. These doctrines we leave to Presbyterian maintenance as, we believe, they originated in Presbyterian invention.

We will enter upon no further points in this production in our present article. But would respectfully ask, in conclusion, how can the Evangelical spirit and character in the religion of forms be owing to the influence of surrounding light,—and yet have always existed, though there were no such influence! How can it be true that the spiritual principle is only to be gained in a religion of forms from abroad, and yet has in repeated instances, sprung up in the midst of such a Church, with no such outward power? How can the evangelical party be equally devoted with others to the forms of the Church, and yet be sighing in bonds for freedom from them! How can they be as holy men as the Church embosoms, and yet have so little estimation and love for the truth, that they would be willing to sacrifice *it*, rather than give up a religion of forms, from which they desire freedom! These palpable inconsistencies are found in Mr. Barnes' pages, in our exhibition only of a small part of the work. We will show more errors in other connexions next week.

DR. SOUTH'S SERMONS.—Messrs. Sorin & Ball, 311 Market street, Philadelphia, the enterprising publishers of Burkitt's Commentary, which we noticed a short time since, have just published and stereotyped, Dr. South's Sermons, in four elegant octavo volumes, at $7.50. This is the most complete edition of Dr. South's Sermons which has ever been published, and the first American edition. It is one of the most permanently valuable theological books which has ever issued from the American press. Dr. South is as perfect a model for style as can be found in the English language; his distinctness of arrangement is a valuable example; his theology is evangelical, sound and pure. We know not how the same amount of knowledge and wisdom can in any way be gotten for the same money, as is offered to ministers and other readers and lovers of sound religious books, as is to be found in this edition of his works. We would strongly recommend it to the notice of our readers. Men who will invest their capital to so large an amount, in such works as Burkitt and South, deserve extensive encouragement.

HETHERINGTON'S HISTORY OF THE CHURCH OF SCOTLAND.—This is a new work, written in a very animated style, and of a deeply interesting character, by a minister of the new Free Church of Scotland. It is valuable as containing a history of that whole movement, by one who seems to have been much engaged in it. We should be ready to question its entire impartiality as a history however, from the exceeding use of very strong epithets and descriptions, in application to individuals of opposite sides in this schism. The author is rather an advocate than a historian. The man who can say of Archbishop Leighton, p. 240, that "historical truth condemns his public conduct, as that of a persecutor," unsettles our confidence in his other statements, and makes us doubt their accuracy, wherever his own feelings are in any degree concerned. We learn from p. 408, that this schism has made *eight* different "Presbyterian denominations," now existing in Scotland, viz.—"The Free Church, the United Secession, the Relief, the Original Secession, the Reformed Presbyterian, the English Presbyterian, the Irish Presbyterian," and the Established Church, which is called "Erastian or Moderate." And yet among all these the "Free Church," is unhesitatingly and uniformly called "*The Church*," as if all the others were mere informal communities. This title is thus specifically employed, as if this body alone had an authorized right to existence. And yet Presbyterians complain exceedingly of Episcopalians because they use the term in reference to their whole and undivided body. When we have *eight* Episcopal Churches in the same land, and we thus shut out all the rest as Episcopalian "denominations," that we may call one "the Church," there would be a little more shadow of reason in such complaint. But all these "eight churches" like the two in this country, have the same standards, and catechisms, and profess in all respects the same doctrines. No impartial person can avoid the conviction, that the schisms which have made them are unsubstantial and unnecessary. Those who like to see one side can

read Hetherington's history. For authority on the other, we are not yet able to point out an author. This book is published by Mr. Carter of New York, and for sale by Mr. Martien, corner of Seventh and George streets.

We have also received from the same source, Dr. Owen's excellent treatise on spiritual-mindedness, and Belcher's Scripture Narratives, to which we have time to give only this acknowledgment.

THEOLOGICAL SEMINARY OF VIRGINIA.—The Catalogue of this Institution, recently published, shows that there are at the present time upwards of fifty students connected with its classes. The expenses for board, &c., during term time, vary from $96 to $114.

In the Appendix to the Catalogue there is a notice of the High School under the charge of the Rev. Mr. Pendleton, and a highly respectable corps of assistants. We have before mentioned this school of the Church and recommended it as one of the best with which we are acquainted. It has been in successful operation for several years. Bishop Meade is the president of the board of Trustees. The highest total expense is put down at $175 per annum, or when two go from the same family, $150 each. Full particulars may be obtained by addressing the principal, Rev. W. N. Pendleton, Theological Seminary Post Office, Fairfax Co., Va.

### THE BIBLE IN THE PUBLIC SCHOOLS.

"*Excitement in another public school.* We learn that on Tuesday morning last, Doctor Eckard, a Director of the Public Primary School, situated in George street above Eleventh, told the scholars, whose parents are Roman Catholics, not to attend at the opening of the said school, inasmuch as the Bible was read at that time. Accordingly, on Wednesday morning, a small number of the scholars remained in the street while a portion of the sacred volume was read, after which they all went in and took their respective seats. Yesterday morning the number that remained outside the school-room was considerably smaller than that of the previous day. The teacher of the school has taken a firm stand, and intends reading the Bible as she has always done.

*As it should be.* We are glad to learn that a number of the parents of those children who were ordered by Dr. Eckard to absent themselves from the Primary School in George street, while the Bible was read, have vetoed the efforts of the Doctor. Several of the parents sent communications to the Teacher, in which it was stated that they did not object to their children being present while the Bible was read, nor did they object to their children reading the said book as much as they pleased.

We take the above two notices from the daily papers of two succeeding days. We had hoped no native born American would have lent himself to this foreign despotism which is endeavoring to banish the Scriptures from our schools, and from the knowledge of our children. But this gentleman, we understand, is a Philadelphian, was a Presbyterian, a member, we are informed, of the Rev. Mr. Barnes' church. When such instruments can be found for such work, it is surely time for American Christians to arouse themselves in watchfulness and determination, for the defence of their rights. The rebuke which the parents gave in this case is admirable.

Since this occurrence, an immense meeting of citizens has been held in the State House yard, on Monday the 11th, unanimously and enthusiastically voting to sustain their present rights, and to maintain the use of the Holy Scriptures in our schools.

We hope yet to see the vile and wicked attempts of these emissaries of a foreign power overthrown and defeated. This great meeting of our citizens has been a most encouraging indication of the feelings of the people upon this subject. We may have a serious conflict. But the truth of God and the rights of man will certainly prevail.

REV. GEORGE DUFFIELD.—We would simply remark for our Michigan readers, that we have received this gentleman's pamphlet in reference to ourselves. We have no intention of discussing the subjects with him. We have said before, all we chose to say, or felt bound to say in connexion with it. We did not notice his last letter, merely because the style was too coarse, and the statements too unfounded, to make any reply respectable. But we wish now to say, that we had no correspondence with any person in Michigan,—nor received any thing from any person in Michigan, until after our article on the pastoral letter had been published in our paper and read in Michigan; that no person whatever is to be held responsible but ourselves; that we cut the extract from the pastoral letter which we noticed, just as we printed it, from an exchange paper, having no more matter, and no other name but Mr. Duffield's appended to it; and that we have never seen any more of the letter than this. These facts our friends in Michigan may use as they think best. Our first information that any thing which we have previously written, was reprinted and circulated in Detroit, was received from Mr. Duffield himself.

CHANTING IN CHURCH, ETC.—This caption is found at the head of an article in a New England paper. The writer is apprehensive of fearful danger to the Congregational interests, not only a defection from truth, but absolute apostacy and union with the man of sin, in consequence of sundry changes which at the present time are taking place among them. That which gives him the most sorrow is the adoption of chants in their public worship. These are his words:—"Among the many innovations which are from time to time creeping into our modes of worship and breaking up that simplicity in devotion for which our fathers were so greatly distinguished, there is none which I more sincerely regret than that of chanting."

After describing it as an unnatural and unmeaning way of singing—"an unmeaning rattle," &c. he thus proceeds:—

"We will mention but one other objection to this new thing in our Church, and that is, in our opinion, it leads the way to Episcopacy, and from that to Romanism." What an alarming thing must this Episcopacy be. Is it possible that Lowell Mason, the great Congregational harmonican of New England, can meditate any thing so fearful in the land of pilgrims as the introduction of Episcopacy through the forms of their singing. This, however, is to be met as Greek meets Greek: for we are told in another religious paper that the pretensions of Episcopacy are going to be sung down by a popular song, the chorus of which is to thunder among their mountains and valleys. What an interesting and impressive sight to see our goodly brethren of the Congregational and Presbyterian churches singing songs to put down a Church that has a Bishop, but *no king*, save "one Jesus."

We hope, for our own sake, as well as theirs, that we shall not receive from them any thing harder than arguments—the song singing and the burlesques we can bear—but the Editor of the Presbyterian, in a recent article, seems to intimate that in another kind of struggle there would be no tender mercies in the hearts of any of their Divines towards a poor unfortunate soldier or sailor if he happened to be an Episcopalian. In a late article against the number of Chaplains who happen at the present time to belong to the Episcopal Church, he says:—

"England is the only foreign nation that we have to fear as an antagonist in war, and, however certain persons may smile at the hint, it is not at all likely that our Navy, under Episcopal influence, would be inspired with any new ardour in contending with their brother Episcopalians in the British service."

We do not wonder that the Editor supposed he should provoke even Presbyterian smiles, for if the seamen happened to be from Scotland they would most likely be of his own order; but the hint is worth something, that with a Presbyterian chaplain, and Presbyterian influence on board a ship of war in conflict with prelatical England, then would our national vessel let slip the dogs of war.

The introduction of the silk gown into the Navy as a chaplain's uniform is also referred to as indicative of the tendency of the times in the current to Episcopacy.

The following is a copy of the regulation:—

"*Chaplain's Uniform.*—Chaplains shall wear a black coat, with black velvet collar, and the Navy buttons now in use. They need not, however, provide themselves with new coats until those they now have are worn out. While performing religious services on the Sabbath, or on other occasions on board vessels of war or at Yards and Shore Stations, they shall wear the black silk gown usually worn by clergymen."

"*Navy Department, Jan. 20, 1844.*"

As the Editor of the Presbyterian did "not know whether the public functionaries had any sinister design in this, or whether it was owing to indifference and thoughtlessness," we think he ought to furnish his readers with the true solution as published in the North American immediately after the article appeared in the Presbyterian. We need only say, that the Rev. Mr Colton, whose letter we subjoin, is a respectable clergyman of the Congregational order, and extensively known as a popular writer.—

"*The gown in the Navy.*—I see that several religious papers ascribe the introduction of the gown into the Navy as the costume of Chaplains to some *sectarian* purpose in the Department. The facts are these: At a meeting of several Chaplains of the Navy, I was appointed to correspond with the Department in reference to a change in our uniform, and to prefer a request that when performing religious services the silk gown, usually worn by the Clergy, might be substituted for the *blue coat and Navy buttons.* The Department acceded to the request, and issued a circular to that effect. Now, if any one supposes this originated in a spirit of sectarianism, or that there is any thing in it which squints at Episcopacy, I can only say, it had its source mainly with those who do not belong to that persuasion, and who can find more important features of distinction than those which lie between a blue and a black coat. Or, if any one thinks the *blue coat and Navy buttons* a more appropriate costume for a Clergyman while performing religious services, than a plain black gown—so be it. There is no accounting for tastes. Or, if any one thinks a Chaplain in the Navy should have no uniform at all, no evidences of his office, no outward tokens of his profession, I leave him to the *simplicity* of his idea.

"This is written as an act of justice to the late head of the Navy Department, and would be anonymous, could it leave, in that shape, the authority, which may, perhaps, be given it by the name of its author. WALTER COLTON,
"Chaplain United States Navy."

### NEW PUBLICATIONS.

THE ENGLISH GOVERNESS; OR A TALE OF REAL LIFE, BY MISS MCCRINDELL, Authoress of "the School Girl in France." *H. Hooker, 178 Chesnut st.*

It is the object of this work to set forth the state of religion in Spain—its perversions and superstitions—with a view to elicit Christian sympathy in behalf of that country. The author states that her narrative is comprised of facts. Many objects of great interest, many providential occurrences in the lives of individuals, are happily interwoven with the story and made to impart the best lessons of submission to the Divine will, and the strictest adherence to duty under the severest trials. Some facts related seem to be extravagant, but they may still be true, for truth is often stranger than fiction.

THEOPNEUSTY, OR THE PLENARY INSPIRATION OF THE HOLY SCRIPTURES, *by S. R. L. Gaussen. Translated by Edward Norris Kirk. New York, J. S. Taylor & Co. 1844.*

This is a second and enlarged edition of a most delightful and valuable work. In the introduction the eminent translator says of it:

"The author has assumed a bold position which has to us many of the essential signs of truth, simplicity, precision, consistency with itself and with the declarations of the Bible, and power to establish the mind in firm assurance. It is simple, and in this is contrasted with that strange, confused, inapplicable theory so prevalent in the church, which considers some divine and others human; which however gives us no sure guide when we would fly from the words of man, to the pure word of God. Our author's position is precise; for it does not vanish in a misty indefiniteness between an inspiration of the men and of their writings, as does the opposite theory. It comes directly to the book as an existence, as a thing, and says of it, this is inspired, all inspired, all equally so. It is consistent with itself, for it asserts that the whole system of the Bible is infallible and perfect, and then forbids human reason to pronounce any passage of the Bible unworthy of the Spirit of God. It is consistent with the Bible; for it admits and asserts that all that is written (all Scripture) is given by inspiration of God. It is confirming, for he who believes this doctrine, takes up his Bible, saying this is all true, all important, all worthy of God; not one jot or tittle of it can fail."

In the course of the work Mr. Gaussen describes the class of readers to whom he especially addresses himself, in these words, "We have not written these pages for the disciples of Porphyry, of Voltaire or Rousseau; nor has our object been to prove that the Scriptures are worthy of faith. Others have done this, it is not our task. We address men who respect the Scriptures and who admit their truth. It is to them we assert that the Scriptures being true declare themselves inspired, and that being inspired, they declare themselves entirely so; whence we conclude that they must be so." After clearly defining his position, the author proceeds to refute one by one the objections of the opposite side with, it seems to us, perfect success, and concludes by adducing the overwhelming array of evidence in proof of the full and entire inspiration of the Bible. The Christian will find his faith strengthened and his love deepened for the precious word of God by a perusal of this work, which must be extensively useful and honoured, for it has the glory of God and the good of souls for its direct and especial object. For sale by John Penington.

MEMOIR OF MRS. SARAH LOUISA TAYLOR, *by the Rev. Lot Jones, A. M. N. Y. John S. Taylor, 1843.*

The *fourth* edition of this interesting and instructive biography is before us; a proof of its attractiveness which few memoirs of private individuals ever receive. It is the simple record of the daily life and conversation of one who walked humbly with her God and was adorned with the beauty of holiness. Her whole history from the beginning of her Christian career to its early close, presents a beautiful evidence of the power of religion to ennoble the character and ensure fidelity in all the varied relations of life. Apart from the enjoyment and instruction to be derived from the contemplation of such a character, the volume is rendered attractive to the taste by the simple elegance of its style, and to the eye, by the beauty of its mechanical execution. For sale by John Penington, 169 Chestnut st.

THE LITTLE LACE-RUNNERS. *John S. Taylor & Co. New York, 1844.*

This is the fourth and last of the series by the same author under the general title of "The Wrongs of Women," and however the sadness of the story is alleviated in contrast with the preceding volumes by the lingering of some traits of moral beauty, in the shape of self-denial and disinterested kindness, among the wretched victims of those "who make haste to be rich," there is a feature of additional darkness given to this true picture, in the still earlier age at which the grasp of oppression is laid on its little slaves. The circumstances recently brought out at the meetings of the sempstresses of Boston show that even in our own favoured country the same cruel custom too largely prevails of trying to grind out of the poor the largest amount of work at the lowest possible wages. The vivid sketches of these interesting series, will, it is hoped, awaken attention to this subject in those who have the power to lessen the evil. For sale by J. Penington, 169 Chestnut st.

A PROTESTANT MEMORIAL, *by Thomas Hartwell Horne, B. D., from the ninth London edition. New York, J. S. Taylor & Co., 1844.*

We find here in a small compass a large amount of historical and practical information, respecting the Protestant faith and the points on which it differs from the Church of Rome; proving the former to be what it has ever professed to be, the religion of the Bible.

From the simple and temperate manner in which the difference between truth and error is made known, and the constant reference to the undeniable authority of God's word, it seems a very suitable work to place in the hands of inquirers on the subject. For sale as above.

AN ADDRESS TO YOUNG PERSONS ABOUT TO BE CONFIRMED. By Daniel Wilson, D. D., Bishop of Calcutta. Edited by Benjamin Dorr, D. D., Rector of Christ Church, Philadelphia. Second Edition. Philad'a. 1844. R. S. H. George, 26 S. Fifth street; 32 mo. pp. 106.

The name of the devoted Bishop of Calcutta is of itself sufficient to secure for this little volume an extensive circulation. It will prove an excellent present for the young, and the perusal of its wise and pious counsels will not be without benefit to the old. Let those read it who aver that we require nothing more than an ability to say the Creed, &c., from those who are candidates for the rite.

THE EARLY CALLED, A GIFT FOR BEREAVED PARENTS, BY THE REV. W. H. LEWIS. Second Edition—pp. 84. For sale by Mr. George.

This is a simple, connected and highly instructive little work for the encouragement and consolation of parents. Important scriptural truths are exhibited with considerable force and beauty, and its adaptedness to the bereaved is seen and felt throughout.

CRITICAL COMMENTARY, &C., BY PATRICK, LOWTH, &c.

This valuable work is now proceeding with great regularity. We have just received the 4th part, and are glad to learn that the number of subscribers is increasing every day. Mr. R. S. H. George is the sole agent for the city and county.

THE SAILOR'S AND SOLDIER'S MANUAL OF DEVOTION, by WM. BERRIAN, D. D. New York: 20 John st. Philadelphia: Mr. George, S. 5th st.

We learn from the preface "That this little Manual of Devotion was prepared, with the aid of the Liturgy and other devotions of a kindred spirit at the request of a friend, once an officer in the army, but now a minister of the Church, for the use of Sailors and Soldiers." This exceedingly neat volume is published for the Executive Committee of the Army and Navy Convention. That it will prove an acceptable and profitable offering to those for whom it is intended, we have no doubt, and joyous will be the day when all who do business in great waters shall feel the spirit which pervades this manual of prayer and praise.

ELEMENTS OF UNIVERSAL HISTORY, ON A NEW AND SYSTEMATIC PLAN, by H. White, B. A., Trinity College, Cambridge. With additions and questions by John S. Hart, A. M., Principal of the Philadelphia High School.—Published by Lea & Blanchard.—We should consider this a very valuable addition to our substantial and permanent school books, from the partial examination we have been able to give to it.

BICKERSTETH ON THE LORD'S SUPPER.—Stanford and Swords have published a very beautiful edition of this excellent work, from the author's last edition. The American edition is edited by the Rev. L. P. W. Balch of New York. The reputation of this manual is so thoroughly established, as hardly to require any other than an advertisement that it is for sale. There is nothing better.

## Intelligence.

### DOMESTIC.

#### PENNSYLVANIA.

CONSECRATION.—On Thursday, March 7th, Christ Chapel, Oak Grove, Bucks Co., was consecrated by Bishop H. U. Onderdonk. This neat and tasteful edifice, which is so arranged that the prayers, &c., are read at the altar, is a chapel of All Saints' Church, Lower Dublin. The sentence of consecration was read by the Rev. F. W. Beasley, rector of the parish; morning prayer, by the Rev. Messrs. Suddards and Spear; sermon by the Bishop. The Rev. S. Starr, of Trenton, N. J., was also present.

CONFIRMATION.—The Rt. Rev. Bishop Onderdonk administered confirmation on Sunday morning last at All Saints' Church to *one* person; in the afternoon at St. Thomas' (African) Church to *twelve* persons; and in the evening at Advent Church to *seven.*

The Rev. Roswell Park has taken Letters of Dismission from this diocese to that of Connecticut.

The Rev. A. A. Miller has been received into this diocese upon Letters of Dismission from Bishop Brownell.

#### MASSACHUSETTS.

THE REV. ROBERT M. CHAPMAN, having been received into this Diocese by letters dimissory from the Bishop of North Carolina, has changed accordingly his canonical residence.—*Christ. Wit.*

#### VERMONT.

IMMANUEL CHURCH, BELLOWS FALLS.

At a meeting of the Wardens and Vestry of Immanuel Church, the following communication from the Rev. Dr. Chase, respecting a dissolution of his connection with this Parish was presented and read:

*To the Wardens and Vestry of Immanuel Church.*

Gentlemen.—Having received information from the ecclesiastical authority of the Diocese of New Hampshire of my election to its Episcopate, and having, after solemn consideration, and taking counsel of judicious brethren, and especially of the Bishop of this Diocese, returned an answer of acceptance, I think it proper to lay the matter before you, and to offer my resignation of the rectorship of Immanuel Church, which I propose, if it meets your concurrence, shall take effect on Easter Monday next. In taking this step, gentlemen, I beg to assure you of the pain it gives me to propose the severing of the tender and affectionate ties, which have, with so much happiness to myself, bound to me your Church through so long a series of years. In coming to this conclusion, I am influenced, I trust, by the constraining demands of high and solemn duty, which do not seem to leave me at liberty to lean to motives of personal and local affection, or to considerations of worldly ease, or interest, or comfort. There appears to be a call upon me, from the Church's great Head to leave you. I shall do it with a heart overflowing with gratitude, for innumerable proofs of affectionate confidence, and of kind indulgence towards my many infirmities and deficiencies. So long as I live, I shall love Immanuel Church, and all her children, and shall not cease to pray, that God will visit her with abundant gifts of his grace, and here cause many souls to be born again, and to be prepared for the crown of glory in his kingdom.

I have the honor to be, gentlemen, with great respect, yours in the Lord,
(Signed.) CARLTON CHASE.
Bellows Falls, November 15, 1843.

Whereupon the following resolutions, being offered and maturely considered, were unanimously adopted:

*Resolved,* That the resignation of the Rev. Dr. Chase, as rector of Immanuel Church, be accepted, according to the terms stated by him.

*Resolved,* That in accepting the resignation of the Rev. Dr. Chase, we avail ourselves of the occasion to record our unanimous testimony, to the fidelity, wisdom and efficiency of his pastoral labours in this parish during his connection with it, now extending to the long period of more than *twenty-five years.* The connection on the part of the parish has been most happy, and excepting the pain of its dissolution, has left as little to regret, and as much to be thankful for, as can reasonably be expected, in the lot of Christian Churches, and of Christian men. And we shall regard it as a great blessing to our parish, if the same harmony, and the same growth in grace, and in numbers, which have attended his labours, shall attend the labours of his successor in office.

*Resolved,* That in view of the higher and wider field of ministerial usefulness, to which our brethren in the Diocese of New Hampshire have elected our beloved rector, and which he has consented (if it please the Divine Head of the Church) to occupy, we respectfully tender to him the assurance of our affectionate sympathies, and our prayers for the blessing of God on his person and on his labours: while to our brethren in that diocese, we would give our cordial testimonial of the worth and fitness for the holy office, of the individual, whom they have, so much to our loss, chosen for their chief pastor.

*Resolved,* That the above be entered on the Church records, and that a copy of these resolutions be presented to the Rev. Dr. Chase.

The above is a true extract from the records.
ALEXANDER FLEMING, *Secretary.*
[*Ch. Wit.*

#### NEW YORK.

Sunday, March 3d, in the Church of the Ascension, Bishop B. T. Onderdonk admitted to Priest's Orders, at the request and on the behalf of the Bishop of Connecticut, the Rev. Henry de Koven, deacon, of that diocese. Morning Prayer was read, and the candidate presented, by the Rev. Smith Pyne, Rector of Calvary Church, and the sermon preached by the Bishop. The same presbyter, and the Rector of the parish, the Rev. Gregory T. Bedell, united with the Bishop in the laying on of hands.

In the afternoon, confirmed 92.

#### OHIO.

The Rev. R. S. Killin has resigned the charge of St. James' Church, Piqua, and accepted the Rectorship of Christ Church, Dayton, and entered upon its duties.

We learn that the Rev. C. G. TAYLOR, of Lonsdale, R. I., has been unanimously invited to the rectorship of St. Paul's Church, Lower Sandusky, the shire town of Sandusky county, Ohio. The parish are building a brick church, which is to be completed in May. The location is in the midst of a fertile country, and is, we believe, a very interesting and important field of ministerial labor. Yet we hope that he will not withdraw from a parish where his worth is appreciated, and his labors have been blessed.—*Christ. Wit.*

A NOBLE DONATION.—It is with great pleasure that we mention the fact, that a former parishioner of St. Mark's Church, Le Roy, N. Y., has made a donation to the parish of $1500, requiring that the sum shall be invested on bond and mortgage, and the interest be applied to the increase of the Rector's salary.—*Gos. Mes.*

#### MARRIED.

January 25th, in Leesburg, Va., by the Rev. James G. Hamner, of Baltimore, the Rev. THOMAS L. HAMNER, of Harrisonburg, Va., to Miss HARRIET H., daughter of the late John T. Wilson, M. D.

## Obituary.

Died, on the 7th inst., Mrs. HETTA A. MILLER, wife of the Rev. Alfred A. Miller, aged 29.

This worthy lady has departed to her rest in the prime of life, after months of disease and pain. Though she has left us, and though the portals of the grave have opened to receive her, we should not mourn for her loss. Her whole life was an exhibition of truly Christian deportment and character; and in death she presented the true resignation of a Christian. She has left this world, where she was but darkened by the surrounding clouds of wickedness and sin, for one in which she will shine as a bright star for ever.—*N. American.*

*For the Episcopal Recorder.*

LINES ON THE DEATH OF
MRS. M. T. DIXON.

Again on earth is closed the pious life
Of one, whose soft voice is mingling now,
We hope, amid the melting strains which fill
The courts of heaven, with praises to their God,
And Saviour Christ, who died to ransom all.
She's gone! But yet she lives in hearts that loved,
And deeply loved that spirit meek, that beamed
From her mild eye the mirror of her soul.
On earth "this vale of tears," a Christian name
She bore, as one in search of higher things
Than sublunary bliss; in gentleness
And peace her race was run. Life's seeming ills
Could wake in her no murmur nor regret;
"*'Twas all the providence of God*"—she said.
The wants of many did she supply; a heart
Possessed of all the finer sympathies,
And whose soft chords when touched, awoke to life
The bounty of her soul. Benevolence
Was stamped upon her brow, and in her walk,
It seemed the Christian virtues stood to guide
Her in her heavenly course.
No more on earth,
Will her kind voice be heard, whose tender tones
Sweet consolation gave. No more is heard,
That step which broke the silence of the place,
Where misery dwells. Religion's sacred light,
From her was shed in every sphere she moved—
Remembrance oft will bring to mind the deeds
Of love that she performed—for her to live
Was Christ, but still to die was gain.
* * * * * * *
Now humble spirit, true,
Thy gentle breast affliction's trials stood;
Thy fond and only daughter died! fair one!
Just blooming into life. Oh! this appeared
Almost too much for thee to bear, but yet
Thou saidst—The "*Lord in mercy gave—the Lord
In mercy takes away*"—A mother's love
How strong! a mother's tear how eloquent!—
Departed ones! thy graves lie side by side—
Thy bodies rest the inmates of the tomb;
Yet blissful hope! in heaven thy spirits meet,
To kiss in love—extatic bliss—around
The throne of God. M.
La Grove, 1844.

## Ecclesiastical Calendar.

FOURTH SUNDAY IN LENT.—MARCH 17.
*Proper Lessons.*—For Morning Service, Mic. vi. Luke xii. v. 28. Evening, Hab. iii. Phil. i.

FIFTH SUNDAY IN LENT.—MARCH 24.
*Proper Lessons.*—For Morning Service, Hag. ii. to v. 10. Luke xxi. Evening, Zec. viii. Phil. iii.

BISHOP ONDERDONK'S APPOINTMENTS
FOR CONFIRMATION IN PHILADELPHIA.

| | | | |
|---|---|---|---|
| St. Paul's, | Sunday, | March 17, | Evening. |
| St. Stephen's, | do. | March 24, | Morning. |
| St. Peter's, | do. | do. | Afternoon. |
| Epiphany, | do. | March 31, | Morning. |
| St. Philip's, | do. | do. | Afternoon. |
| St. John's, | Wednesday, | April 3, | Evening. |
| Christ Church, | Good Friday, | April 5, | Morning. |
| Grace, | do. | do. | Evening. |
| Trinity, | Easter-day, | April 7, | Morning. |
| Ascension, | do. | do. | Evening. |
| St. Luke's, | Sunday, | April 14, | Morning. |
| Evangelists', | do. | do. | Evening. |
| St. Andrew's, | do. | May 12, | Morning. |
| St. Matthew's, | do. | do. | Afternoon. |
| Emmanuel, | do. | do. | Evening. |

BISHOP ONDERDONK'S APPOINTMENTS
IN PENNSYLVANIA.

| | | | |
|---|---|---|---|
| Perkiomen, | Tuesday, | March 26, | Morning. |
| Reading, | Thursday, | March 28. | |

BISHOP ONDERDONK'S APPOINTMENTS
IN SOUTH-WESTERN PENNSYLVANIA.

| | | | | |
|---|---|---|---|---|
| Hollidaysburgh, | | | April 17. | |
| Blairsville, | | | 19. | |
| Pittsburgh: | | | | |
| St. Andrew's, | Sunday, | | 21. | Morning. |
| Trinity, | do. | do. | | Evening. |
| Allegheny, | do. | do. | | Afternoon. |
| Falliston, | | | 22. | Evening. |
| St. Paul's, | | | 23. | Morning. |
| Georgetown, | | | 24. | Morning. |
| West Middletown, | | | 25. | Morning. |
| Washington, | | do. | | Evening. |
| West's Church, | | | 26. | Afternoon. |
| Brownsville, | | | 27. | |
| Uniontown, | Sunday, | | 28. | M and E. |
| [illegible] | do. | do. | | Afternoon. |
| Connelsville, | | | 30. | |
| Greensburgh, | | | May 2. | |
| Pittsburgh: | | | | |
| Trinity, | Sunday, | | 5. | Morning. |
| St. Paul's, | do. | do. | | Afternoon. |

NEW YORK.

BISHOP B. T. ONDERDONK'S APPOINTMENTS
FOR CONFIRMATION.

Fourth Sunday in Lent, March 17, St. Jude's Ch.
Fifth Sunday in Lent, March 24, St. Paul's Chapel.
Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.
First Sunday after Easter, April 14, St. Mark's Ch.
Third Sunday after Easter, April 28, St. John's Ch., Brooklyn.

BISHOP McILVAINE'S NEXT VISITATION.

| | | |
|---|---|---|
| Zanesville, | Sunday, March 17. | |
| St. Clairsville, | Tuesday, 19, service | 10½ A. M. |
| Cross Creek, | Wednesday, 20, | at 2 P. M. |
| Springfield, | Thursday, 21, | do. |
| E. Liverpool, | Friday, 22, | do. |
| Steubenville, | Sunday, 24. | |
| Marietta, | Tuesday, 26. | |
| Welsh Settlement, Gallia Co., | Thursday, 28. | |
| Portsmouth, | Sunday, 31. | |

Cincinnati, Good Friday, April 5, and several days ensuing.
Hamilton, Thursday, April 11; service at night.

ST. PAUL'S CHURCH.

Next Sunday being the *third* in the month, there will be service in this Church in the evening, commencing at 7½ o'clock.

CONSECRATION.

St James Church, Perkiomen, will be consecrated to the service of Almighty God, on Tuesday the 26th inst., service to commence at 10½ o'clock, A. M. The Clergy and others are invited to attend. The services will continue several days.

NOTICE.

This being the period when the collections and appropriations are usually made for the Convention Fund in this Diocese, the undersigned would beg leave to state to the churches, that the demand upon the fund will be greater the present year than usual. This being the year of the meeting of the General Convention, a requisition is made upon each Diocese to pay the current expenses of that body. In this Diocese, that requisition will amount to more than $100. Heretofore the fund has been barely adequate to meet the ordinary demands upon it for Diocesan purposes, and to pay a moiety of the travelling expenses of the clerical members of the Convention. It would be but just to enlarge this fund to meet the full amount of these travelling expenses; it is a great hardship to require the attendance of Clergymen without making adequate provision to defray the whole of their expenses; to do this act of justice, and to meet the extraordinary demands upon the funds this year, will require the churches to greatly increase their contributions. The undersigned hopes it only necessary to give this notice, to secure a full supply of means, to meet the demands upon the treasury.

THOMAS ROBINS,
Treas. of Con. of the Diocese of Penn.

On Friday evening the 15th inst., at 7½ o'clock, a lecture on Capital Punishment will be delivered at the Temperance Hall (Advent Church protem) in Third st. N. L., by the Rev. J. O. STOKES.

PHILADELPHIA SUNDAY SCHOOL UNION.

The third lecture of the course to the Sunday-school Teachers of the city will be delivered on Monday evening 18th inst., at 7½ o'clock, in the Second Presbyterian Church (Rev. Dr. Cuyler's) Seventh street below Arch, by Rev. J. L. Burrows. Subject: "The influence of Sabbath-schools upon the perpetuity and prosperity of our civil Institutions." Sunday-school Teachers and the friends of the cause generally are invited to attend.
J. S. CUMMINGS, Sec'y.

PROTESTANT ASSOCIATION.

By Appointment of the "American Protestant Association," the Rev. T. Stork, of the Lutheran Church, will deliver the seventh lecture, before the Association, on Sabbath evening, at 7½ o'clock, in St. Matthew's Church, New street below Fourth. Topic: "The Policy of Romanism."

A collection will be taken up to aid the funds of the Association. The public is very respectfully invited to attend. By order of the Board of Managers.
J. F. BEAN, Sec'y. E. F. BACKUS, Pres.

ACKNOWLEDGMENTS.

ST. LUKE'S CHURCH, LOWELL.

The Rector, Church-Wardens and Vestrymen of this Church hereby very gratefully acknowledge the great assistance afforded them by those friends who have recently enabled them to cancel a large portion of the debt of the parish, and thereby put them in a condition which secures the establishment of this Church and the permanent possession of the property which they now hold. The whole amount asked for by the rector is obtained, and has been paid where it was due. All those who have thus done us good shall ever be held by us in most grateful remembrance.

We give below the names of many of our benefactors. We are *greatly* indebted for the kind assistance rendered us by the Rev. James Milnor, D. D., rector of St. George's Ch., New York; the Rev. G. T. Bedell, rector of the Church of the Ascension, in the same city, and Col. J. Watson Webb, editor of the New York Courier and Enquirer.

| | |
|---|---|
| In New York city we received, from | |
| Stewart Brown, Esq. | $50 00 |
| A member of Church of the Ascension | 50 00 |
| Mr. Minturn, (firm of Grinnell & Minturn,) | 50 00 |
| William H. Aspinwall, Esq. | 25 00 |
| Peter Lorillard, Jr. Esq. | 50 00 |
| S. T. Jones & Co. | 25 00 |
| Cash, | 25 00 |
| P. A. Schermerhorn, Esq. | 20 00 |
| Miss Lorillard, | 20 00 |
| David Hubbell Hoyt, Esq. | 15 00 |
| J. W. Nesmith, | 15 00 |
| In Brooklyn, N. Y., from St. Anne's Church, by the Rev. B. C. Cutler, D. D., rector, | 15 00 |
| In Hartford, Ct., from a friend of St. Luke's Ch. | 50 00 |
| In Philadelphia, from | |
| St. Paul's Ch., by the Rev. R. Newton, rector, | 100 00 |
| St. Philip's Ch., by the Rev. E. Neville, rector, | 150 00 |
| St. Andrew's Ch., by the Rev. T. M. Clark, rec., | 57 63 |
| St. James' Church, by Mr. R. Ralston Cox, | 54 00 |
| St. Luke's Ch., by the Rev. W. W. Spear, rec., | 51 80 |
| Church of the Epiphany, by the Rev. S. H. Tyng, D. D., rector, | 43 50 |
| In Boston, from | |
| The Rt. Rev. Manton Eastburn, D. D., | 200 00 |
| A Subscriber, | 100 00 |
| William Appleton, Esq. | 100 00 |
| A Subscriber, | 133 00 |
| In Lowell, from | |
| John Nesmith, Esq. | 25 00 |
| Jonathan Tyler, Esq. | 12 00 |
| Dr. J. W. Melbourne, | 20 00 |
| William Kittredge, Esq. | 15 00 |
| Thomas Nesmith, Esq. | 25 00 |
| J. H. W. | 3 00 |
| From all other places and persons, in sums of ten dollars and under, | 225 50 |

The work of finishing the audience-chamber of the church is not commenced, and it is our intention that it shall not be until we are able to complete it without incurring debt. To finish it will cost $3000.

The church is designed to accommodate comfortably 1050 persons. Divine service is now held in the Sunday-school room, in the basement of the church, which room is intended for 700 Sunday-school scholars.

In behalf of the Vestry,
AMOS D. McCOY, *Rector.*

Church papers in New York and Philadelphia will confer a favor by inserting the above.

The Treasurer of the Building Fund of Advent Church gratefully acknowledges the receipt of the following donations.

A. E. Stocker, M. D., $10; John C. Weber, $10; Samuel Welsh, $10; Herman Cope, $10; Cash, $3; Thomas C. Hand, $5; Joseph Bispham, $5; Cash, $5; J. W. Q., $2; John McAllister, $5; W. Y. Mc. $2; W. B. D., $2; previously acknowledged, $375.—Total, $444.
ABEL REED, *Treas.*

The Treasurer of the Dorcas Society of Emmanuel Church, Kensington, acknowledges the receipt of two dollars from the Male Bible Class of St. Philip's Church, through Thomas H. Powers, also one dollar from St. Andrew's Church, through Albert Worrell.

EPISCOPAL BOOK STORE.

DEPOSITORY of the Gen. Prot. Epis. S. S. Union, and Agency for Patrick, Lowth, and Whitby's Commentary.

R. S. H. GEORGE, 26 South Fifth street, three doors above Chestnut.

NEW BOOKS. NEW BOOKS.

Newman's last work, bearing on subjects of the day, 1 vol. 12mo, price $1 25—The English Governess, by the Authoress of the School Girl in France—The Apostolical system of the Church defended in a reply to Dr. Whately on the kingdom of Christ, by S. Buel, A. M.—The History, object, and proper observance of the Holy season of Lent, by the Rev. Wm. Ingraham Kip, M. A.—The Double Witness of the Church, by do.—An Address to young persons about to be confirmed, by Daniel Wilson, D. D., Bishop of Calcutta, edited by Benjamin Dorr, D. D., Rector of Christ Church, Philadelphia—Reasons why I am a Churchman or the Episcopalian armed against popular objections—Athanasion and Miscellaneous poems, by A. C. Coxe, Rector of St. John's, Hartford, cheap edition, 37½ cts—The Holy Bible with Patrick, Lowth and Whitby's Commentary, numbers 1 2 3 and 4 just published—Subscriptions received for the "Evergreen," a monthly Church Magazine.—A new edition of the "Book of Homilies," together with the Constitution and Canons of the Church of England set forth, A. D. 1603, and an appendix containing the Constitution and Canons of the Protestant Episcopal Church in the United States of America—Sermons by Henry Melville, B. D., edited by the Rt. Rev. C. P. McIlvaine, 3d edition enlarged—Bishop Hopkins on the British Reformation—Sailor's and Soldier's Manual of devotion, by William Berrian, D. D., Rector of Trinity Church New York—The Novelties which disturb our Unity, by a Presbyter of the Diocese of Pennsylvania—Burkitt's notes on the New Testament—South's Sermons, complete in 4 vols.

NEW BOOKS.

THE History, Object, and proper observance of the Holy Season of Lent, by the Rev. Wm. Ingraham Kip, M. A., Rector of St. Paul's Church Albany—The Apostolical System of the Church defended in a reply to Dr. Whately's work on the Kingdom of Christ—The Homilies of the Church, a new and complete edition, embracing the canons of the Church, &c &c.
For sale by H. HOOKER,
178 Chestnut st. opposite the Masonic Hall.

THE CHURCH, HER LORD'S ALMONER TO THE WORLD, a Sermon preached in Grace Church, Providence, before the Missionary Convocation of the Church in Rhode Island, January 10th, 1844; by Rev. Francis Vinton. For sale by STAVELY & McCALLA,
March 16—3t. 12 Pear street.

BUEL'S REPLY TO ARCHBISHOP WHATELY.

THE APOSTOLIC SYSTEM OF THE CHURCH DEFENDED, in a reply to Dr. Whately on the Kingdom of Christ, by Samuel Buel, A. M., Rector of Emmanuel Parish, Cumberland, Md. Just published by H. HOOKER, price 37½ cents, and for sale by
March 16. BELL & ENTWISLE.

NEW EPISCOPAL TRACTS.

THIS day received by H. HOOKER, 178 Chesnut street, opposite the Masonic Hall—
A Brief View of the Nature of the Holy Communion; and of certain erroneous conceptions of its character, by the Rt Rev. Manton Eastburn, D. D., Bishop of Massachusetts. Also—The Divinity of Christ not Contradictory to Human Reason, by the Rev. Charles Mason, Rector of St. Peter's Church, Salem.
March 16.

BICKERSTETH ON THE LORD'S SUPPER.

A TREATISE on the Lord's Supper, designed as a guide and companion to the Holy Communion, by the Rev. Edward Bickersteth.
For sale by STAVELY & McCLLA.
12 Pear street.

MONEY RECEIVED FOR THE RECORDER.

| | |
|---|---|
| J. H. Couper, Darien, Ga. | $5 00 |
| John F. May, Petersburg, Va. | 2 50 |
| Charles C. Johnson, Monongahela city, Pa. | 5 00 |
| Dr. Bennett Dyson, Nanjemoy, Md. | 2 50 |
| Dr. J. A. Marshall, Orleans, Va. | 5 00 |
| Miss Isabella Dashiell, Salem, Mi. | 2 50 |
| Miss F. E. Sattersbery, Lamar, Mi. | 2 50 |
| Dabney Minor, do. | 2 50 |
| Dr. Newton May, Holmsburgh, Pa. | 5 00 |
| Rev. Marshall Whiting, Astoria, N. Y. | 5 00 |
| Mrs. Ann T. Cox, Port Tobacco, Md. | 5 00 |
| J. Weldon, Rock Ford, Ill. | 10 00 |
| Miss Lucy N. Fontaine, Aldie, Va. | 2 50 |
| Mrs. Sarah H. Harrison, Leesburg, Va. | 2 50 |
| Mrs. Ann E. McGill, do. | 2 50 |
| Mrs. A. E. Greenhow, Vincennes, Ia. | 3 00 |
| Daniel O. Scott, Newark, N. Y. | 1 00 |
| Seth W. Paine, Troy, Pa. (to Dec. 1844) | 2 50 |
| William Scott, do. (to Feb. 1843) | 3 00 |
| Miss Julia Card, do. | 2 00 |
| Mrs. Rachel O'Conner, St. Francisville, La. | 5 00 |
| *Springfield, Ohio.*—E. H. Cuming, $5, J. Ludlow, J. A. Bean, each $2 50, | 10 00 |
| Wm. Wilkinson, Farmington, Ill. | 5 00 |
| A. L. Guitieau, Esq., Marietta, Ohio, | 2 00 |
| Mrs. Elizabeth C. Lee, Nanticoke, Pa. | 5 00 |
| Henry Guiles, St. Mary's, Pa. | 2 50 |
| Miss E. Lardner, Niles, Mich. | 2 50 |
| H. McKim, Baltimore, Md. | 5 00 |
| Edward H. Reichel, Nazareth, Pa. | 3 00 |
| Benjamin Stanton, Jr., Belmont, Mi. | 2 00 |
| Mrs. Adeline Clagett, Upper Marlborough, Md. | 5 00 |
| Rev. Joseph Trapnell, Jr., do. | 5 00 |
| Mrs H. Rhodes, Richmond, Va. | 2 50 |
| Col. Francis H. Smith, Lexington, Va. | 2 50 |
| John Buckwalter, East Nantmeal, Pa. | 5 00 |
| Robert Ralston, do. | 5 00 |
| James Watkins, do. | 8 00 |
| Mrs. Claudia Marshall, Leeds, Va. | 5 00 |
| | $153 00 |

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## Poetry.

*For the Episcopal Recorder.*

### LINES

SUGGESTED BY HEARING A YOUNG LADY SAY THAT THE OLD PARISH CHURCH WAS SOON TO BE REMOVED FOR THE ERECTION OF A NEW ONE.

Our father's temple! o'er thy form,
In peace, time's hallow'd twilight falls:
Yet heavenly light glows pure and warm
Around thy venerable walls:
The shades of years have soften'd long,
But not obscur'd that light of God:
Tho' they, who built thee here, shall throng
No more the aisles where once they trod.

Alas! o'er thee Old Time has thrown
The mournful mantle of decay—
His feet have o'er thy portals gone,
His hands have torn thy strength away!
Nor think we, as we look on thee,
How soon the hand which seals thy doom,
Shall spend our own vitality,
And sink our frames into the tomb!

Pointing to heaven—our resting place,
Thy spire its ancient form uprears,
And on thy aged walls we trace
The gath'ring moss of by-gone years!
And from thy tower, the deep-toned bell,
Time's silent work proclaims on high;
And breathes, a long and last farewell
To fading man's mortality.

And when at morn with solemn feet,
Thy consecrated courts I tread,
Those who surround the mercy seat,
Are here unto thy altar led.
I see a venerable band—
The patriarchs of this ancient Church,—
I see the weak, the palsied hand
Again God's holy volume search!

And as the eye, grown dim by time,
With awe reviews the inspired page,
I hear the voice of truth sublime
Come trembling from the lips of age!
And kneeling round thine altar old,
Those aged men have joined in pray'r,
That Jacob's God would keep his fold
And bless the shepherd of his care.

Hark! now to heaven the tuneful air
In soft, harmonious music steals;—
The anthems swell, and now we hear
The solemn-breathing organ-peals!
Our souls to earth resign their fears,
Fresh with the glowing dream of heaven;
Which sees thy sainted sires—and hears
Sweet songs of peace, and sins forgiven.

Ye holy men of God belov'd,
Who bow forever at his throne,
And in whose breasts His Spirit mov'd,
Whose lives and thoughts were all his own,—
Within this temple, when below
The precepts of his love ye gave,—
Oh! shall his temple perish now,
Without a hand outstretch'd to save?

Oh, hoary Time! yet, yet awhile,
From ruin spare our holy place!
Shall peace desert this hallow'd aisle—
And mercy's cherub hide her face?
Still may our fathers' temple shine
Memorial of their early years;
Still may we worship at its shrine,
And bathe its altar with our tears.

*March 6th, 1844.* G. P. S.

## ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 28th of February, has received the following contributions:

From Grace ch., Newark, N. J. by the rector $9; monthly collection, St. Paul's ch, Detroit, per C. Trowbridge, Esq., 26 77; Christ ch, Stratford, Conn. 12; Missionary station at Terre Haute, Ia. per Rev. R. B. Cross, 7 80; Rev. H. Elwell, of Cheraw, S. C., 6; St. Anns ch, Annapolis, Md, Rev. Gordon Winslow, rector, 53 50; through Edmund Wilcox, Esq., R. A. in Phil., Ch. of the Holy Trinity, Westchester, Pa., 12; Emanuel ch, Kensington, for Bishop Chase's Diocese, 20; female S. S. of St. Andrew's, Phil., for the same, 12 50; male S. S. of Christ's ch, Phil., half 2 50; St. James' ch, Leesburgh, Va. 33 17; Rev. Thomas Boyle of Aldie, 2 50; Miss Lucy Fountaine, 5; Missionary Society of Shelburne parish, Leesburgh Va., Rev. George Adie, 19—total, 59 67—of which there is for Domestic Missions, 35 33; St. Andrew's, Phil., 12 50; Trinity ch, Morristown, N. J., half 16; Christ ch, Phil, 140 42; ch, of the Ascension, do. half, 10 50; St Andrew's ch, Mount Holy, N. J., half, 8 50; St. Stephen's ch, Phil., half, 83 75; Missionary Society of St. John's ch, Northern Liberties, Phil. half, 50; daughter of the Church, per Rev. Dr. Coleman, 5 50; a northern lady, per do. 10; an Episcopalian, Chester co., Pa. 50; St. Andrew's, West Vincent Pa., 5 73; St. Paul's, Portsmouth, R. I., half, 7 50; St. Paul's ch, Pawtucket, R. I., a widow's mite 50 cents; from St. Mark's ch, in the Bowery, Rev. Dr. Anthon, for Ill., 25; Rock River, do., 5; general fund 45; Quin coll, Christ ch, Shrewsbury, N. J., Rev. H. Finch, rector, half 4 46; do Christ ch, Middletown, half 50 cts.; from an unknown person, per Bishop Gadsden, to be added to the collection in St. Michael's ch, Charleston, Feb. 20, half 14 92; through Benjamin Howard, Esq., R. A. Boston, St. James ch, Amesbury, Mass., half, 3 10; Christ ch, Andria, part, 1; Quin coll. St. Peter's ch, Morristown, N. J., half, 9 56; special for Domestic, 5 25; Sunday School for do. 2; total, 16 81; Trinity ch, Boston, half, 262 80; St. Paul's ch, do, part, 345 38; Grace ch, do, half, 30 09; Mrs. Fessenden of do., 5; St Mathew's, do., half, 6; Christ ch, Cambridge part, 15 38; St Peter's, Cambridgeport, half 8; St. John's ch, Charleston, 6 54; Mount Zion ch, Chelsea, half, 5; Trinity ch, Lennox, 1; St John's ch, Northampton, half, 7; St. Stephen's ch, Pittsfield, 50, St James's ch, Roxbury, half 40; St Peter's, Salem, half, 20; through N. R. Middleton, Esq., R. A. in Charleston, Episcopal Society of Free Colored Persons, per Bishop Gadsden, 14; church at Clairmont, Rev. A. L. Converse, 70; Ch of the Messiah, North Santee, 5 10; per Rev. Thomas I. Young, St John's ch, John's Island, J. T. Y., 23; Mrs. W. M., 5, and sundry persons 17 90; Prince George, Winyaw, Rev. Mr. Howard, 30; All Saints' ch, Waccamaw, Rev. Mr. Glennie, 75; Trinity ch, Society Hill, 2 09; Mrs. J. J. Evans of do., 5 30; from an unknown person, per the bishop, to be added to the collection made in St. Michael's ch, Charleston, 20th February 29 85; Young Men's Missionary Society, of St. Luke's ch, New York, per N. G. Ogden, Esq., treasurer, 95; Christ ch, Binghampton, W. N. Y. half, 2; Christ ch, Bellville, N. J., half 12 50; Christ ch, Pomfret, Ct. 5. Total, $1908 02.

THOMAS N. STANFORD, Treasurer.
March 6, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 28th ult., has received the following sums;

From St. Paul's ch, Henderson, Ky., per Rev. J. E. Jackson, half, $10; Ch, at M. A., for Rev. Southgate, Constantinople, 25; St. Peter's ch, Spotswood, N. J., 2 18; S. School of do., 82 cts. 3; St. Andrew's ch, Walden, Orange co., N. Y., half, 5; Grace ch, Newark, N. J., by the rector, 7; through E. Wilcox, R. A., Phil., viz., from ch of the Holy Trinity, Westchester, Pa., per Rev. J. B. Clemson, 14; Christmas offering of male S. S., of Christ ch, Phil., per Mr. Booth, half, 2 50; annual collection of S. S., Leesburgh, Va., for Greece, 10; for Africa, 1—11; St. James' ch, Leesburgh, Va., 33 17; Dr. Thomas Boyle, of Aldie, Va. 2 50; Miss L. Fountaine, Aldie, Va., 5; Missionary Society, Shelburne Parish, Leesburgh, Va. 19; proportion for Foreign Missions, 24 33; St. Andrew's ch, Phil., per G. W. Taylor, treasurer 3; Trinity ch, Morristown, N. J., per Rev. Mr. Patterson, half, 16; Christ ch, Phil., for China, 4 83; Ch, of Ascension, Phil., half, per C. C. Gardner, 10 50; St. Andrew's ch, Mt. Holly, N. J., Quin coll, half, 8 50; St. Stephen's ch, Phil., Quin coll, half, 3 75; Missionary Society of St. John's ch, Northern Liberties, half, 50; S. S. St. Luke's ch, Phil., education of William and Emily Spear, Africa, 42; St. Andrew's ch, West Vincent, Chester co., Pa., per Rev. Mr. Colton, 4 23—272 61; Christ ch, Binghampton, W. N. Y., per Rev. Dr. Robertson, half, 2; through B. Howard, Esq., treasurer of Massachusetts Board of Missions, from Amesbury, St. James' ch, half, collection, Quin. Sunday, 3; Andover, Christ ch, port, do., 36 10; Boston, Trinity ch, half 262 80; St. Paul's ch, Boston, half, 561 62; Grace ch, Boston, half, 30 09; Mrs. T. G. Fessenden, 5; St. Matthew's ch, Boston, half, Quin coll, 6; Cambridge, Christ ch, part, do., 10 38; Cambridgeport, St. Peter's ch, half, do., 8; Charlestown, St. John's ch, half do., 6 54; Chelsea, Mount Zion ch, half, do., 5; Northampton, St. John's ch, half, 7; Roxbury, St. James' ch, half, do., 40; Salem, St. Peter's ch, half, 20; Worcester, All Saints' Ladies', Sewing Circle, 10—1011 63; also by the same, from T. M. Wickford, R. I., per Bishop Eastburn, 5; through H. Trescott, Esq., R. A., Charleston, S. C., from Episcopal Society of Free coloured Persons, per Rt. Rev. C. E. Gadsden, 13; St. Andrew's ch, Charleston, per Rev. S. Hanckel, for China, half, 9; for Africa, half, 9; per Rev. Thomas Young, from the following persons of St. John's ch, St. John's Island, viz: col'd congregation for Africa, 4 08; Mrs. J. R. T., 2 50; T. R., 2 50; Miss S. A. G., 2; Miss S. B., 1; Miss O. B., 1; sundries 89 cts.; T. J. Y., 18—27 89; ch. at Clairmont, per Rev. A. L. Converse, 20; Trinity ch, Grahamville, per Rev. Edward Reed, 25; Trinity ch. Society Hill, per Rev. N. P. Tillinghast, 1 50; M. J. Witherspoon, Trinity ch, Society Hill, per Rev. Mr. T., for China, 5; a friend, per Rt. Rev. Dr. Gadsden, to be added to the collection made at St. Michael's ch, Charleston, 20th Feb., half 14 92—129 48; offerings of St. Mark's ch, in the Bowery, 45 78; St. Paul's ch, Portsmouth, R. I., per Rev. Mr. Ward, half 7 50; from Young Men's Missionary Society of St. Luke's ch, New York, per N. G. Ogden, Esq., Treasurer, half, 205; Christ ch, Bellville, N. J., half of Quin coll, per Rev. Mr. Southard, 12 50. Total, $1741 55.

J. SMITH ROGERS, Treasurer,
New York, March 6, 1844. 57 Wall st.


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*Jubilee College, Ill., Feb. 7, 1844.*

SIR,—I am glad to hear you are about to publish the Homilies. Better late than never. Had they been in every Churchman's hand, and their blessed contents well treasured in his heart, his head would not be turning over his shoulder to Rome, with longing eyes for her abominations.

Go on then, my good sir, and get them before the public as soon as you can. You cannot do the Church a better service. My own clergy are all well supplied from the great numbers I brought with me from England.

With prayers for a divine blessing on your undertaking, I am your faithful friend and humble servant in the Lord Christ, PHILANDER CHASE,
*Sen'r Bishop of the Prot. Epis. Church in the U. S. A.*
March 9—2t.

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THE Rev. J. H. MARSDEN, A. M., has opened at his residence near York Springs, Adams co., Pa., a family school, designed to furnish a thorough education to such young ladies as may be committed to his care. The rates, which in accommodation to the times, will be found unusually low, are as follows;

Boarding, tuition, except in extra branches, fuel and light, per term of eleven weeks, - - $25 00

EXTRAS.

Tuition in Music, Latin, French, and Spanish languages, each per term as above, - - - 5 00
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The next term will commence on the first Monday in May. A prospectus containing all necessary information will be sent to any person requesting it, and the most respectable references furnished.
March 2—3t.

*Two Editions sold in a few weeks.*
THIRD EDITION NOW READY.

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THE GREAT CHANGE; a Treatise on Conversion by George Redford, D. D. L. L. D., with an Introduction, by Rev. John Angell James, D. D., 180 pp. price 25 cents.

The proof sheets of this work were received from London on the fourth of November, in anticipation of its publication in England. It passed through the usual examination, and was for sale at our counter on the 27th of November. It addresses a plain, solemn earnest appeal to the unconverted of every class and character, and will be regarded, we doubt not, as a most valuable accession to works of the same class which have come from the pens of Alleine, Doddridge, Henry, Hodge and others.

We believe few persons will read it without wishing to place a copy of it in the hands of those dear to them whom they are anxious to bring to the knowledge of the truth.—[The Biblical Repertory and Princeton Review.

The American Sunday-school Union have just published a new work under the above title, by George Redford, D. D., with an introduction by John Angell James, D. D. The subject of the book is Conversion. It explains the character, importance and necessity of this change; shows the means of its accomplishment, marks of attainment, &c., and contains several exhibitions of different cases of individuals to whom the demand for spiritual conversion is applicable. This work is one of eminent value. The introduction by Dr. James, we should be ready to pronounce one of the most admirable religious compositions we have ever read. It deserves to be very seriously considered.—[Epis. Recorder.

It is an able disquisition upon the most important subject, and deserves to be carefully read and studied, by young and old.—[Rochester Democrat.

We hope it will be placed in the hands of all our unconverted youth.—[New York Observer.

It is an excellent little work. The subject is stated in a clear and forcible style, and pressed upon the conscience with faithfulness and power. The objections and difficulties of the subject are candidly met, and fairly disposed of.—[Bap. Record.

Published by the AMERICAN S. S. UNION,
No. 146 Chestnut street.
152 Nassau st., New York; No. 5 Court st., Boston.
March 9.

## KEMPER COLLEGE.

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For further particulars, the public are respectfully referred to the Annual Prospectus and Catalogue, to be had gratuitously at the Book Store of Messrs. Hazall & Collett, Main street, St. Louis.

By authority of the Board of Trustees,
E. CARTER HUTCHINSON, Pres.
March 9.

## MEMOIR OF BISHOP GRISWOLD.

THE subscribers, having made arrangements for publishing the above work, *the entire profits of which are to be appropriated to the widow and orphan child of the Bishop*, respectfully solicit the co-operation of the Clergy and Laity of the Church to whom this prospectus may be sent, in obtaining subscriptions to the work.

STAVELY & M'CALLA,
No. 12 Pear street, Philadelphia.

PROPOSALS FOR PUBLISHING BY SUBSCRIPTION, A MEMOIR OF THE LIFE OF THE RT. REV. ALEXANDER V. GRISWOLD, D. D. BISHOP OF THE EASTERN DIOCESE; ACCOMPANIED BY A SELECTION FROM HIS EPISCOPAL CHARGES, ADDRESSES, ETC. BY THE REV. JOHN S. STONE, D. D.

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☞ *Church periodicals friendly to the object, will please copy the above.*

Philadelphia, March 9, 1844—tf.

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## Poetry.

### THOUGHT.

Boundless, illimitable, who can trace
Thy varied journeyings through the realms of air?
Thou mock'st each barrier of time or space,
And fliest on swiftest pinion everywhere.
By thee we track the past, long ages gone,
Lost in the dark abyss of buried time;
Or strive to pierce the future, dim, unknown;
Or, soaring upward, seek th' eternal clime:
We revel 'mid the stars, in the high dome
Of God's all-glorious temple richly spread;
Make 'mid their shining hosts the spirit's home,
Among their living lights where seraphs tread;
Hold our free course unchecked, till lost, amazed,
We sink again to earth, with our bright pathway hazed.

But thou hast earthly rovings, boundless thought!
O'er the wide world thine eager wing is flying.
To vine-clad realms where fragrant winds are sighing,
To fairy-haunted grove or storied grot,
Thither thou lead'st us. Hoary mountains piled
High in the clouds, broad lakes, and rivers fair,
And green savannas stretching vast and wild—
We know them all, by thee borne swiftly there.
The lava-buried cities, ancient Rome,
Judea's queen, so honored, so debased,
Where he, the man of grief, vouchsafed to come,
And through her streets his path of sorrow traced;
To these we speed us. What can stay thy flight,
Ethereal essence! swift as flash of light?

And yet a power more dear is thine, O thought!
By thee long-parted friends together meet,
Though seas divide them, by thy magic brought
In close companionship again. How sweet
To speak kind words of sympathy! once more
To linger, spell-bound, on some long-loved face,
Again each faded lineament retrace,
Till faithful memory all their charms restore!
The lonely mother at her cottage hearth
Shudders to hear the storm go rushing past;
And, as in fitful and demoniac mirth,
Shrieks forth in trumpet-tones the madden'd blast—
While roars the tempest, roll the blacken'd clouds—
She seeks her sea-boy's form, rock'd in the spray-wreath'd shrouds.

### THE WEST.

Imagination cannot conceive, nor can language describe the war of intellect, the conflict of opinion, the struggle of mind with mind, and of soul with soul, which is to be waged upon the battle field of the West. Already are sown broadcast the seeds of infidelity and mischief, and nothing can control them but the gospel in its power and in its unity. The strange and ominous cloud of Mormonism, with its religious and political elements, all foreboding mischief, not only to our creeds, but to our liberties—an imposture strangely enough foretold by Southey as most likely to arise just where it has done, and to find fuel for its flame among the roaming and churchless emigrants of the West—is a dark foreshadowing of what we may anticipate, when these elements of Atheism and unbelief, and vice, and superstition, shall have been permitted—if they are permitted, which God forefend—to ferment and corrupt; and they cannot be met with any success, save by the Church, for that is the only faithful body which goes forth in unbroken phalanx, itself freed from the evils of disruption and separation. Strain every nerve then, churchmen, to multiply Bishops, clergy, colleges, seminaries, churches in the West, for upon your present action may depend the future fate of country, church, religion, in this land.—*Bishop Elliott.*

### WHOSE IS MY PROPERTY?

But said one (not the last by ten thousand), my property is my own, and I will not permit my enjoyment of it to be abridged by your hypocritical and fanatical opinions.

*Your property your own!!* You do not mean that you created it, nor yet that independently of God you earned it, or gained it. If your wealth was through the products of the earth, it was God who sent the showers, and shaped the seasons, and tempered the atmosphere, and grew your wheat for you. If it was through success in trade, it was God that lifted you up, that furnished you with the mind you used, and directed the gale that blew your commerce home, and stayed the storm that might have wrecked your fortune in a moment. If gotten by toil, then it was God that nerved the arm to labor, and built, and sustained every muscle and sinew that went to the work, and made the heart beat, and the lungs heave, and forced the life-stream along in its dark and mysterious cnannel.

If you mean any thing that contradicts all this, your property *is not your own*, but the Lord's. The silver and gold are His. His are all the beasts of the forest, and the cattle upon a thousand hills. If we are God's stewards, and our wealth is his, we may not use it in contravention of his authority, and still expect that he will give us day by day our daily bread. He will rather blast us with the breath of his mouth, and destroy us with the brightness of his coming. Oh! how terrible is that account, which we must give at last, of the manner in which we have squandered the Lord's money, in trying to undo a world that God would render blessed. It seems to me, that there is an inference, plainly deducible from the word of the Lord, like this: "If God spared not his own Son, but freely gave him up for us all," in what light will he regard the man whose whole powers are bent to counteract by every possible means in his power, the purposes of his mercy. When he shall make inquisition for blood, will not the whole catalogue of venders [of alcohol] "stand out in bold relief, on the tablet of the judgment.—*Rev. D. Clark.*

### ON THE ACKOWLEDGMENT OF GOD IN ALL THE AFFAIRS OF LIFE.

Having called lately upon a pious man who has met with much prosperity, and has always been distinguished for liberality, I was so much pleased with a few remarks that he made, on handing me a donation for a small chapel in the country, that I am induced to forward them to you for insertion in the Evangelical Magazine, as they conveyed a great deal of instructive reproof to my mind, and may prove useful to others. He observed "that he began life with a strong impression that God managed and directed every thing—that he had been enabled to make it a constant rule not to engage in any thing without first asking the directions of God—that he believed many had suffered for a neglect of this—that persons were too apt to be satisfied with asking the blessing of God upon what they had entered upon: but God said, 'No; you entered upon this without consulting me, and now it shall be a thorn in your side.'" He spoke of the desirableness of having a plan in every affair in which we engaged; "that by introducing a system on which to contribute to religious and benevolent institutions, it would prevent our giving to one, and withholding from another, according to the temperament in which the applicant found us;" and concluded with some very sensible remarks upon the necessity of sympathy in preaching the Gospel, referring to the examples the Saviour had left of adopting his addresses to the occupations in which his hearers were engaged, whether they were fishermen, vine-dressers, and so on.

I shall conclude with a sentence of the Rev. G. Whitfield's:—"Those who enjoy most of heaven below, will be most minute in remarking God's various dealings with them in respect to his providential dispensations here on earth." I am, sir, your's, respectfully,

[*Exchange paper.*] AN OLD SUBSCRIBER.

### THE JEWISH BURYING-GROUND AT JEHOSHAPHAT.

Returning along the Valley of Jehoshaphat, and passing along its eastern sides, we came to the great burying-ground of the Jews. It looks more like a paved court, and I walked it without at first perceiving it. Among the monuments are four unique in their appearance and construction, and known from time immemorial as the tombs of Absalom. Jehoshaphat, St. James, and the prophet Zechariah. All are cut out of the solid rock. The tomb of Absalom is a single stone as large as an ordinary two-story house, and ornamented with twenty-four semi-columns of the Doric order, supporting a triangular pyramidal top. The top is battered and defaced, and no one, whether Moslem, Jew or Christian, ever passes through the Valley of Jehoshaphat without casting a stone at the sepulchre of the rebellious son. No regular entrance to it has ever been discovered; and the only way of getting into the interior is by a hole broken for the purpose in one of the sides. Notwithstanding the specific names given to these tombs, it is altogether uncertain to what age they belong; and it is generally considered that the style of architecture precludes that they are the work of Jewish builders.

[*Library of Travels, No.* 5.

### THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the Conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of the Scripture. They came together, not, as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing, in favor of the truths of God's word, one entitled "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

### THE CHRISTIAN'S WORK.

The proper work of Christians is the extension of Christianity; the adding to the cloud of witnesses; the diminution of the sons of darkness; the accession of gems to the Redeemer's crown. It is to be imbued with holy, untiring anxieties to rescue beings like themselves from going down to the pit; and, because time is short, to devote every power, to consecrate every talent, devise every means, employ every resource, to "save souls from death,"—constantly to remember, that men are always perishing; that therefore we should be always laboring; that the season for activity is circumscribed—and that, ere long, the night will come—it is coming—when our tongues shall be silent, our hands motionless, and our heart pulseless:—"For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

[*John Adey.*

### PRIDE.

After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man; behold him, creature of a span high, stalking through infinite space, in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make to himself a crown of glory; to deny his own flesh, and to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man: humility should dwell with frailty, and atone for ignorance, error and imperfection.

[*Sidney Smith.*

### GOOD ADVICE FOR THE YOUNG.

The pious Mr. Kettlewell, the day before his death, (April 12, 1695,) called to him his nephew, John Danvil, a boy about fifteen years of age, whom he had educated and brought up, and gave him the following good advice:—"I. To observe all the commandments of God, for he that breaketh one is guilty of the breach of all; for the wrath of God is revealed against all ungodliness. 2. To despise and contemn the world—that is, let not the profits nor pleasure of it allure or tempt you; nor let fear of danger affright you from any christian duty; but have a perfect dependence upon God, for He is a kind, merciful, and a good God,—I have found him to be so. 3. To be humble, mild, and meek, to have candor and charity." Then he dehorted him from all vice—as from pride, passion, and dissimulation, hypocrisy, lying. Of which last, he laid, "do not tell a lie, no, not to save a world—nor to save your king, nor yourself."

### THE BEST PLANK.

Mr. M'Laren and Mr. Gustard were both ministers of the Tolbooth Church, Edinburgh. When Mr. M'Laren was dying, Mr. G. paid him a visit, and put the question to him—"What are you doing, brother?" His answer was, "I'll tell you what I am doing, brother; I am gathering together all my prayers, all my sermons, all my good deeds, all my ill deeds; and I am going to throw them all overboard, and swim to glory on the plank of free grace."

Sermons, prayers and good works, are all well in the place which God intended they should occupy, but they are worse than useless, they are actually ruinous, as a foundation to rest our hopes upon. It is one of the most important doctrines of the Bible, that "by grace we are saved."

### RELIGION AMONG THE CHEROKEES.

The five churches under the care of the Cherokee Mission (says the Missionary Herald for January,) embrace two hundred and forty members. About one hundred and fifty dollars have been raised by the natives during the past year for the distribution of the Scriptures among their own people. The Temperance Society embraces about twenty-three hundred members; and this cause is advancing in the Nation. They have made provisions for sustaining eighteen free schools from their own funds.

## Children's Friend.

### A MOTHER'S LAST PRAYER.

BY ANN S. STEPHENS.

"First our flowers die—and then,
Our hopes, and then our fears—and when
These are dead the debt is due,
Dust claims dust—and we die too."

I was very young, scarcely beyond the verge of infancy, the last and most helpless of three little girls who were gathered around my poor mother's death-bed. When I look on the chain of my varied existence—that woof of gold and iron woven so strangely together—the remembrance of that young being who perished so early from the bosom of her family, forms the first link which ever gives forth a thrill of funeral music when my heart turns to it—music which becomes more deep-toned and solemn as that chain is strengthened by thought, and bound together by the events of successive years. The first human being that I can remember was my invalid mother, moving languidly about her home, with the paleness of disease sitting on her beautiful features, and a deep crimson spot burning with painful brightness in either cheek. I remember that her step became unsteady, and her face fainter and more gentle day by day, till at last she sunk to her bed, and we were called upon to witness her spirit go forth to the presence of Jehovah. They took me to her couch, and told me to look upon my mother before she died. Their words had no meaning to me then, but the whisper in which they were spoken thrilled painfully through my infant heart, and I felt that something very terrible was about to happen. Pale, troubled faces were around that death-pillow—stern men, with sad heavy eyes—women overwhelmed with tears and sympathy, and children, that huddled together shuddering and weeping, they knew not wherefore. Filled with wonder and awe, I crept to my mother, and burying my brow in the mass of rich brown hair that floated over her pillow, heavy with the damp of death, but still lustrous in spite of disease, I trembled and sobbed without knowing why, save that all around me was full of grief and lamentation. She murmured and placed her pale hands on my head. My little heart swelled and I lay motionless and filled with awe. Her lips moved, and a voice tremulous and very low, came faintly over them. Those words, broken and sweet as they were, left the first dear impression that ever remained on my memory, "Lead her not into temptation but deliver her from evil." This was my mother's last prayer! In that imperfect sentence, her gentle voice went out forever. Young as I was, that prayer had entered my heart with a solemn strength. I raised my head from its beautiful resting place, and gazed awe-stricken upon the face of my mother. Oh, how an hour had changed it! The crimson flush was quenched on her cheeks, a moisture lay upon her forehead, and the grey mysterious shadows of death were stealing over each thin feature, yet her lips still moved, and her deep blue eyes were bent on me, surcharged with spiritual brightness, as if they would have left one of their vivid, unearthly rays, as the seal of her death-bed covenant. Slowly as the sunbeams, pale at nightfall from the leaves of a flower, went out the star-like fire of those eyes, a mist came over them, softly as the dews of nightfall upon that flower, and she was dead. Even then I knew not the meaning of the solemn change I had witnessed, but when they bore me forth from my mother's death-bed, my heart was filled with misgiving.

All were overwhelmed with the weight of their sorrow, and I was permitted to wander around my desolated home unchecked and forgotten. I stood wondering by as they shrouded my mother, and smoothed the long hair over her pale forehead. Silently I watched them spread the winding-sheet, and fold those small pale hands over her bosom, but when they closed the blinds and went forth, my little heart swelled with a sense of unkindness in shutting out the sunshine, and the sweet summer air which had so often called a smile to her pale lips, when it came on her bed, fragrant from the rose thickets and the white clover field which lay beneath the windows they had so cruelly darkened. The gloom of that death-chamber made me very sorrowful, but I went to bed, turned down the linen, and laid my hand caressingly on the pale face which lay so white and motionless in the dim light. It was cold as ice. I drew back affrighted, and stealing from the room, sat down alone, wondering and full of dread.

They buried her beneath a lofty tree on the high bank of a river. A waterfall raises an eternal anthem near it, and the sunset flings its last golden shadows among the long grass that shelters her. I remember it all—the grave with its newly broken sod—the coffin placed on the brink. The clergyman with his black surplice sweeping the earth, and the concourse of neighbors gathered around the grave, each lifting his hat reverently as the solemn hymn swelled on the air, answered by the lofty anthem surging up from the waterfall, and the breeze rustling through the dense boughs of that gloomy tree. Then came the grating of the coffin, as it was lowered into its narrow bed, the dull, hollow sound of falling earth, and these most solemn words of "dust to dust, and ashes to ashes."

With mournful distinctness were all these things impressed on my young mind, but my Mother's last prayer is written more forcibly than all, in characters that but deepen with maturity. It has lingered about my heart a blessing and a safe-guard, pervading it with a music that cannot die. Many times when the heedlessness of youth would have led me into error has that sweet voice, now hushed forever, intermingled with my thoughts, and, like the rosy link of a fairy chain, drawn me from my purpose. Oft, when my brow has been wreathed with flowers for the festival, when my cheek has been flushed, and my eyes have sparkled with anticipated pleasure, have I caught the reflection of those eyes in the mirror, and the thought of the look which rested upon me when mother died—that broken supplication to heaven has come back to my memory, the clustering roses have been torn from my head; sad and gentle memories have drank the unnatural glow from my cheeks, and my thoughts have been carried back to my lost parent, and from her up to the heaven she inhabits. The festival and all its attractions, have been lost in gentle reflections, and I have been "delivered from temptation." Again, when the sparkling wine-cup has almost bathed my lips, amid merriment, and smiles and music, has the last sad prayer of my mother seemed to mingle with its ruby contents, and I have put away the goblet, that "I might not be led into temptation." When my hand has rested in that of the dishonorable, and trembled to the touch of him who says in his heart there is no God, as that voice seemed to flow with its luring accents, I have listened to it, and fled as from the serpent of my native forest.

Again and again, when the throbbings of ambition have almost filled my soul, and the praises of my fellow men have become a precious incense, the still small voice of my mother's prayer has trembled over each heart-string, and kindled it to a more healthy music; in infancy youth and womanhood, that prayer has been to me a holy remembrance—a sweet thought full of melody, not the less beautiful that there is sadness in it.

### SEASONS OF PRAYER.

Come to the morning prayer,
Come let us kneel and pray—
Prayer is the Christian pilgrim's staff,
To walk with God all day.

At noon, beneath the Rock
Of ages, rest and pray;
Sweet is that shelter from the heat,
When the sun shines by day.

At evening, shut thy door,
Round the home altar pray;
And finding there the house of God—
At Heaven's gate close the day.

When midnight veils our eyes—
Oh! it is sweet to say,
I sleep, but my *heart waketh*, Lord,
With thee to watch and pray.

[*Charleston Observer.*


BOARDING SCHOOL FOR BOYS.

AN ENGLISH AND CLASSICAL SCHOOL will be opened at *Wilmington, Delaware*, by the Rev. K. J. STEWART, on the 1st day of April, 1845.

Instruction will be given in all the branches of a thorough English education, in Latin, Greek and French, in vocal and instrumental music, in Chemistry, Natural Philosophy and Botany, in Surveying and the higher branches of Mathematics.

The strictest attention will be given to the religious and moral culture of the pupils.

Terms [for Board and Instruction] $150 per annum, payable one-third in advance; extra charge will be made for *Music and French*. Reference—RT. REV. ALFRED LEE, *Bishop of the Diocese of Delaware*.

March 8.—tf.

BISHOP BEVERIDGE'S SERMONS.—Sermons on the Ministry and ordinances of the Church of England, by the Right Reverend William Beveridge, D. D., Lord Bishop of Saint Asaph. Just published, price 75 cents, and for sale by

BELL & ENTWISLE,
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Depository of the General Protestant Episcopal Sunday-school Union, Episcopal Female Tract Society, and New York Protestant Episcopal Tract Society's Publications, and Agency for all the Church Periodicals, and for Patrick, Lowth and Whitby's Commentary on the Holy Bible, now publishing in numbers, at 25 cents each. No. 35 and 36 now ready.

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Scardius' Lexicon of Roman and Pontifical Law, folio, 1593. $5.
Mosaic Wisdom, by Adrian, of Callenburgh, 4to., 1737. $1 50.
Vitringa's Sacred Observations, 2 vols. 4to., 1708. $7 50.
Coccius' Comment on Jeremiah, folio, 1669. $4 50.
Stephanus' Latin Vulgate, folio, 1528. $6.
The Works of the learned Dr. William Allen, edited by the Lord Bishop of Chichester, with his Funeral Sermon, by Bishop Kidder, folio. $4 50.
Thomas Aquinas Erhard's Commentary on the Latin Vulgate, a work of immense learning, folio, 1735. $5.
Sir Richard Baker's Chronicle of the Kings of England, folio, 1665. $4.
Lake's Probe Theological, 4to. $2 50.
A beautifully printed French edition of the Latin Vulgate, in 7 miniature vols. $5.
Schmidii Concordantiæ, 2 vols. 8vo. $8.
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Bishop Smallwood's Vindication of the Miracles, 2 vols. 8vo. $3 50.
Variations of Popery, by Edgar. $2 50.
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Lucas' Enquiry after Happiness, 2 vols. $3 50.
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March 8. 139 Broadway, New York.

DR. ARNOLD'S LIFE AND CORRESPONDENCE.—*Life and Correspondence of Thomas Arnold, D. D. By A. P. Stanley, A. M., one volume, 12mo., pp.* 516. $1 50.

"We have been led to look, by the unanimous and emphatic commendations of the English critical press, with great eagerness for this work;—and we have found it quite as interesting and instructive as we had reason to anticipate. Dr. Arnold was a man of rare talents, of great acquirements, and of the most estimable character. The lessons of his life and writings are of the greatest value, and in his memoirs and correspondence they are enforced in the most pleasing and attractive manner. The account given of his education, of his domestic life, of his devotion to teaching, a profession which he selected from a strong predilection, and which he elevated and adorned, of his scholastic pursuits, and above all of his religious sentiments and inquiries is in the highest degree interesting; and indeed we know of no work which has recently been published, from which more impressive lessons may be drawn for every class of readers. A correspondent, in speaking of its contents, says that "it is like a bazar of attractive and useful objects, to enumerate which, except by their general compartments, is impossible. Here are delineations of School Life and the Westmoreland Lakes and Poets—Oxford and its Controversies—Herodotus, Livy and Thucydides—Political Economy, and tours in France, Germany and Italy—Christian Morals and Polemics—and miniature and full length portraits of many distinguished individuals of Britain and the European Continent, all adapted to the lovers of civil and religious liberty, and requisite for the contemplation of literary persons of every class and station, and in all of the professions. Ministers, Physicians, Lawyers, Editors, and Students will find in Arnold's Life a feast of rich exhuberance."—*Courier and Enquirer.*

This praise is well deserved. The work will justify all that its warmest admirers can say in its behalf.

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March 8.